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EDITORIAL

The Biblical Doctrine of Redemption

IN making a study of the Biblical doctrine of redemption we need at the very start to recognize that man's power to appreciate moral values has undoubtedly been seriously dulled by sin. It will be readily admitted that human society has as yet realized but a fragmentary part of that noble social ideal, a sense of which is embedded in every human heart. We feel that we belong to each other; that the human race is ideally a unity; but we do not live out this unity. We cannot live it out. We lack some inner equipment that would make it possible for us to realize in life the vision we see. This recognized handicap ought to put us on our guard against superficial examinations and quick judgments. We will need to explore moral values deeply, and to catch exactly our moral reactions.

We begin with the fact of moral responsibility. We instantly recognize that men are responsible for their actions. We are consciously free. When we have done wrong we have an unescapable sense of guilt, and this experience presupposes freedom and responsibility. From time to time there are speculations in philosophy, and theories in psychology that disallow freedom; but the reality of man's moral responsibility is too deeply founded ever to be removed. Freedom is a fact, and the recognition of it is important to any examination of the Biblical doctrine of redemption; we must not, however, let our appreciation of this truth blind us to another that is almost equally important, namely, of man's social entanglement in all of his ideas, choices and responsibilities.

John Wesley had his way into religion prepared before him by the devotion of his mother. Francois Voltaire began life prejudiced against religion through the morally loose and unbelieving tuition of his first instructor, the Abbe Châteauneuf. The contrast in backgrounds here is challenging. Doubtless personality can rise above its background; holiness can come out of a hovel; but the probabilities are the other way. The newspaper of a single summer recently recorded three instances of murder where the criminal's background was a broken family circle. There are repeated illustrations of young men and young women, whose moral breakdown dates from the period of their college course, and the influence of negative philosophy taught there. Personal freedom and individual responsibility are certainly facts, but social background is equally a fact; and as certainly as personal guilt is a reality, so certainly also is social guilt a reality.

Social, as Distinct from Personal Guilt

In the matter of achieving a civilization, producing a democracy, or attaining a faith, men are not individuals standing alone, but rather members of a human society. No man standing alone, cut off from the stream of Christian testimony and worship, can possibly today attain to faith. Of course this is

May I, in closing, say how much I value your excellent publication. It comes to me month-by-month as a refreshing draught of the water of life. I have very little Christian fellowship out here, and you can imagine how I look forward to CHRISTIAN FAITH AND LIFE.—*Rev. Leslie J. W. Brown, Missionary, Africa.*

true. We instantly recognize it as true,—but what does its truth mean? Answer: It means that a part of that which every man is, is his inheritance from society about him, and from the generations before him.

Why is it that twenty-five years ago there were, practically speaking, no youthful criminals, and that today youth makes up the largest percentage of those guilty of atrocious crime? The explanation will not be found in any increase of willfulness or depravity in the younger generation. Such a thought is preposterous. The explanation will be found in the social background of modern life. The moral and religious background provided by the present adult generation for modern youth to grow up in has been inferior to that provided by the earlier generations. There has been no change in the present younger generation save that for which the present older generation is responsible. The modern gunman is not a manifestation of youthful degeneracy, but a phenomenon, a resultant of the lowered moral and religious consciousness which the present adult generation has furnished as the background and basis for modern youth's expanding life. It is one thing to grow up in a community in which ninety per cent of the people worship God; and another thing to grow up in a community where ninety per cent of the people ignore God and pursue only wealth, culture and amusement.

Once again we affirm it, social guilt is just as much a fact as individual guilt. The fact that the Church has today no burning hatred of sin; that it has no sense of hovering judgment; that moral ideals today are repeatedly a mere sentimentality, impoverished of all ethical passion; that the universities are allowed, unreproved, to make the moral foundations of society the sport of their negations,—the fact that these conditions obtain is a social guilt for which God will call this generation into judgment. The youthful gunman is largely a resultant of these factors. He is what youth is apt to become when the moral atmosphere of his environing society is superficial and compromised.

Here then quite evidently is a fact of social guilt. Society as a whole shares the sin of the individual. Men are indeed free personalities; but they are not the fully independent beings we so often seem to ourselves to be. Personal freedom is one face of truth; and social unity and responsibility is another face of truth.

A Sinful Society Makes Perfection in the Individual Impossible

The fact is the involvement of the individual in the whole is so intricate that it is impossible for one to live the absolute moral ideal except in a society of perfect men. Sin has made human society as abnormal as sickness makes the body. To be a member of such a human society, no matter how loyal to the ideal one's heart may be, is inevitably to be involved in society's moral confusion.

For example, in a home where the mother is wayward, every family relationship will inevitably be abnormal. The husband may, like Hosea, resolve to love his wife; but he cannot possibly produce in the family that attitude toward her of reverence and authority which is the due of virtuous motherhood and the necessity of noble home life.

The Redeemer Himself when He had become incarnate in man's sinful race, was affected quite inevitably by its moral confusion. I am sure His expressions of moral judgment upon the Scribes, Pharisees, and Sadducees, no matter how morally necessary we may admit them to have been, must have violated and agonized His soul. The incarnate Son of God could not achieve in His incarnate life a perfect expression of His heavenly holiness, because such a holiness is more than an inward attitude; it is also an outward relationship; and perfectness of outward relationships is only possible to one who lives in a perfect society.

Abraham Lincoln hated slavery from his young manhood. Nevertheless, when he felt his death drawing near, he saw his own life compromised with its guilt. He accused himself of having "connived with" it. What lay behind this self-accusation cannot have been anything more than the recollection that in his effort to save the Union he had been willing for the time to ignore the question of slavery, and to recognize the validity of legal rights, which were nevertheless violations of his personal moral ideal. Lincoln was not able to live true to his ideal of human freedom as President of the Republic during the early days of the Civil War. He passionately loved freedom, but the laws of the Republic, which he had sworn to maintain, recognized slavery. An executive of a government which established slavery he was inevitably forced to "connive with" it until he could legally abolish it. Here we see a violation of the moral ideal forced upon a man by the simple circumstance of his having become closely

identified with a morally compromised human institution.

Judgment Difficult Upon Social Guilt

Surveying these facts it must be evident to everyone that moral guilt is a very complicated idea, and not the simple thing we so often think. Primitive justice was very often executed upon the family or even upon the tribe. Modern civilization has abolished this practice, and rightly so; however, there was something true about the primitive point of view. All those who live near a sin are apt to have had some degree of responsibility for it. Human justice cannot administer anything so complicated; but the fact of social guilt is nevertheless a reality.

Already we are in a position to question the validity of that frequent criticism of the Christian doctrine of redemption which repudiates it as legal fiction; because, they say, the suffering of the sinless Christ cannot be stood as judgment against the guilt of men. Christ is one person and we are other persons, and His sufferings cannot possibly meet our guilt. Manifestly this criticism is overly individualistic in its conception of sin and judgment. Guilt is not wholly individual and judgment need not be fully individual either. We will get much closer to this truth farther on, but already we can see that the reality of social guilt forces us somewhat to relax our sense that penalty must be entirely individual.

Doubtless it is true that human judgment cannot administer social guilt, and so must consider only the sinning individual; but this limitation of our moral administration must not be allowed to blind us to reality. We will readily admit that it was right for the Chicago courts wholly to ignore the guilt of the university professors who in their class rooms had perverted the minds of those two wretched youths with Nietszchean philosophy. It was right also for them to ignore the moral compromise in society at large which allowed such destructive teaching to go on unprotested. But as God estimates guilt the professors were evidently nearly as guilty as the young men whom they betrayed. Our contention is simply that guilt is socially complicated; that human institutions in concentrating all judgment upon the sinning individual are evidently artificial; and that therefore we cannot afford to be either so quick or so rigid in binding divine judgment by our human precedents.

The Rationale of Punishment

But here we come up against one of the most fundamental questions in our discussion. What is the rationale of punishment?

What is judgment? Some would make it a mere utility. This opinion is, however, superficial. Anyone who has deeply observed his own moral nature has recognized that judgment is a passion. Judgment is a demand on the part of moral personality for self-expression, a demand to express its abhorrence and moral condemnation upon sin. In judgment moral personality stands some vivid fact of suffering over against the guilt of sin—a reciprocity in the stream of history that corresponds to its ill desert. You cannot think guilt without thinking ill-desert. You cannot define guilt except in terms of ill-desert. To be ill-deserving is to deserve ill; that is to be liable to suffering. Judgment is the expression in the stream of history of moral-personality's sense of the ill-desert of sin.

In human justice we arrest the individual in whom the confusion of sin has become an overt act of crime, ignoring the social guilt which lies behind. So Chicago's youthful murderers were imprisoned for life because they had no better sense than to put into deeds the consequences of that false philosophy they were taught in the university. Manifestly this was not absolute justice, but it was justice. Human society experienced a degree of moral satisfaction in so expressing its abhorrence of their atrocious crime. Guilt has its natural reciprocity in penalty. Action and reaction are equal in the moral as well as in the physical universe. Human justice has been moving in the right direction; our only mistake has been in allowing our partial ideas to blind us to God's complete moral truth.

God's justice deals with social as well as with individual guilt, and with social as well as individual judgment. The penalty of death for example with which the Biblical presentation of divine judgment begins, is evidently a social value. Only at last in the judgment of the great White Throne will men finally and fully face the guiltiness of their own individual sinful choices. In death there is no discrimination of the degrees of individual ill-desert. The race's experience of pain, age and mortality is a universal suffering, stood in the stream of history over against the universal confusion and falsity of our sin. This is the background of Christ's vicarious

suffering; and it is primarily from this point of view of racial guilt that we must approach the Biblical truth of redemption.

The Biblical Emphasis on Redemption

Beyond question the doctrine of redemption is a major Biblical teaching. It can be yielded only at the cost of surrendering altogether any idea of inspiration in connection with the Scriptures. In the New Testament redemption is undeniably the chief emphasis. For example, if you compare its emphasis upon redemption with that upon love, redemption will be found to be the greater. The total volume of usage of the various nouns and verbs, expressing and enforcing the idea of love is 291; whereas the total volume of usage of the various words and phrases expressing redemption is 337. The comparison by separate books and writers is equally impressive. In St. Paul's writings there are 134 passages emphasizing love and 147 emphasizing redemption. In John's Gospel the emphasis on love and redemption is exactly equal, namely, 43 each. In the Johannine epistles love has the greater emphasis, being 53 to 11. The epistle to the Hebrews emphasizes redemption far above love, the proportion being 4 to 43. In Luke love stands 15 and redemption 24. In Revelations it is 5 to 20. In James love is emphasized 7 times and redemption not at all. In Jude love is in emphasis 6 times and redemption but once. Even in the synoptic Gospels, where redemption is supposed to be but slightly referred to, it stands above love. In the synoptic Gospels there are 23 references to love and 24 references by our Lord to His redemptive death.

Four Truths Thus Far Grasped

At this stage in our thinking we can lay hold on four truths:

1. In estimating the guilt of sin we are forced to admit the reality of social as well as individual guilt.

2. No individual can live a morally perfect life except as a member of a morally perfect society. Sin in one's social contacts inevitably modifies conduct away from the ideal, no matter how high one's moral loyalties may be; consequently to be a member of a sinful society is inevitably to share in part its sin.

3. Guilt has ill-desert. It deserves ill. The falsity of sin that both ruins thousands of lives and dishonors God may through grace be met with forgiveness; but it nevertheless deserves to suffer. Holiness facing guilt must inevitably feel a sense of abhorrence, a sense of violation that demands self-expression in judgment. And this demand for judgment is as fundamental a passion as love's demand to be united with its beloved. Love is a passionate desire to unite one's beloved to one's self, and judgment is an equally passionate desire to banish the false, sinful, guilty life from one's self.

4. Doubtless the holiness of God does meet man's sin with grace; but His bearing has within itself an element of judgment as well as of love. God feels both judgment and love; and the solution of this confusion in redemption is nothing less than the chief emphasis of Scripture.

Grace and Judgment

WE will need now to look at judgment a bit more closely. Love attracts its beloved to itself, while judgment on the contrary repels. Judgment demands to banish from its contacts the sinful, guilty life. But, asks the objector, where does grace come in? The answer is instant: Grace is God's patient hoping love that lays hold upon whatever of moral possibility may still remain in the sinner's nature and gives Himself redemptively for his restoration. Grace is thus a love of benevolent hope. It is different from the joyous love of fellowship in moral sublimities. God can feel this benevolent love of hope and at the same time be conscious of a burning demand for judgment upon the falsity of the sinner's evil will.

When hope is exhausted, when there is nothing in the sinner's nature upon which grace can lay hold, then this love is done and judgment dominates completely the divine bearing. It is like fire and the wind. As long as there is any least remainder of fire the wind will fan it into flame; but if the fire be entirely dead, the blowing wind, though it fan to all eternity, would fan in vain. This is the unpardonable sin,—a morally exhausted life—toward which the divine bearing is entirely judgment.

And what does divine holiness feel toward such a morally exhausted life? The answer is inevitable. God feels, God must feel, wrath. When life has become so bad and so fixed in evil that it has no vestige of moral possibility, the white flame of God's holiness must passionately will its banishment, its isolation, its everlasting exclusion.

Exclusion! And is not exclusion after all the chief element in all judgment, in all penalty? The man who is thrown into prison is excluded. If he be condemned to solitary confinement he is only more fully excluded. If he be executed, he is finally excluded. We punish sin by interrupting or terminating relationships. In a sense it is an expediency; but it is always more than an expediency. Judgment is a flaming self-expression of violated righteousness.

So the holiness of God judges human sin; and God's judgment is both remedial and punitive. Whatever else hell may be it is a divine self-expression upon sin. It is the Holy God in solemn strain singing out, lifting up, speaking forth His repudiation, His abhorrence of sin.

In thus expressing Himself the holy God experiences satisfaction. I do not indeed speak of joy, but I do speak of a solemn sense of satisfaction, as when a skilled musician resolves some wild discord into harmony. In this practical age we will find it easy to miss this truth, but it is there nevertheless. Every sin leaves its negative deposit upon history. The memory of sin and guilt is a wild discord that can only be resolved by judgment. Unless sin is judged it will ruin the moral harmony of the ages. In judging sin, divine holiness brings upon it its fitting moral reciprocity; and this resolution is as significant for God as the resolution of a discord is for the musician. What his poem or his painting is to the artist that His self-expression in judgment upon sin is to God. The depth of the divine soul is uttered. God has lifted up upon sin an expression of all that His flaming holiness feels toward it, and in His self-expression He is satisfied.

Anyone who analyzes his moral reactions will find just such a passion for judgment in his own soul. Ordinarily our moral perception is too dull to feel it, but in contact with atrocious wrong we do. When William McKinley was assassinated there was a cry for judgment upon the socialist, Scholgosh, that reverberated through the nation like the low muttering rumble of thunder. I was in the university in those days and had developed socialistic sympathies. I used often to talk about them at home. The day the President died my father came home slow of step, white-faced. He said, "McKinley is dead," and went on gravely into the house. In a moment my mother came out and said, "Do not express any of your socialistic views tonight at dinner, your father feels deeply about the President's assassination." My father was a most mild man, and it was the only time in his life when I remember to have seen him thus deeply moved. If someone should criticize and say, that demand for judgment in his soul was due to excited passion, I would deny the interpretation. My father was not excited that day; and I cherish this recollection of him as one of the high things of a lifetime. It is the weak character that does not feel moral judgment. Judgment is a fundamental passion. It is the final response of all holiness toward sin; and every sin will be, must be, thus at last resolved.

On earth forgetfulness quickly heals the horror of sin's tragic memories; but in heaven there is no forgetfulness and every memory of sin must be resolved by judgment, or we can not remember with peace. Forgiveness is indeed no easy accomplishment from the point of view of eternity. Atonement must both satisfy God's holiness, and it must satisfy also the sinner's own moral indignation against himself. Let me repeat: There is no forgetfulness in eternity, and the morally quickened sinner can never endure the memory of his sins unless as he remembers them he sees them ever as sins upon which eternal judgment had been uttered. It is difficult to make a moral appraisal of Judas, but there is certainly something like a moral cry for judgment upon himself in his self-condemnation and suicide.

But the point I am making is simply that history is an abiding value, and that a man's sin history is an eternal discord that cannot be escaped, but must be resolved in judgment. This demand is at once in the heart of God and it is also in the heart of the morally quickened sinner. Judgment is the reciprocity of sin; it is the resolution of its discord; and it is a necessity of all holy personalities, whether God or angels or redeemed humanity.

Redemption

AND now we can approach the Cross; but in doing so it will be helpful first to gather up in quick review some of the truths we have surveyed.

Judgment is a passion like love, a demand for self-expression upon the guilt of sin.

Guilt is not only individual but social, and it is by nature ill-deserving.

The demand for judgment is not only in the soul of the holy God, it is also in the soul

of all morally quickened personalities, even the sinner himself.

History is an imperishable value, and the sin history of a man or of the race is an abiding discord that must be resolved in judgment. In this world forgetfulness sometimes heals the pain of dark memories, but in eternity, where there is no forgetfulness, there evidently must be a better cure.

Love and judgment can be experienced at once toward the same object; but this love is not the joyous love of moral fellowship. It is a love of grace and hope and benevolent concern. It inevitably issues in redemption; but when sin has caused hope to be exhausted love is done and judgment fully dominates the situation.

And now again we move on. Judgment as we have been thinking of it is not some exact quantum of penalty meted out to some exactly equivalent quantum of sin and guilt. Judgment so conceived is mechanical. As we are thinking, it is rather expressive, spiritual. Nor does judgment in our sense need to fall precisely upon the sinning individual; for we have found there is a social side both to sin and guilt; and therefore also to judgment. Judgment in our sense must, however, stand very near to sin, and it must give expression to the holy God's demand for separation from it, and to His sense of its ill-desert.

One does not need to point these things out when it is the expression of love rather than of judgment of which we are thinking. When we would express love we never think of measuring precisely the value of the gift we give. We are only careful that it should be adequate. So again we do not find it essential that love's gifts should be bestowed upon a particular beloved person. It is enough if they be bestowed near him and in his intimate contacts. Of course the situation is precisely the same with the expression of judgment. Justment is the forth-uttering of God's moral condemnation upon the guilt of sin. It does not demand an exact equivalency, but only that it be adequate. It is not necessary that it fall with exactness upon the guilty individual but only that it stand exceedingly near and in the immediate contacts of the sinner's life.

It is most strange that our understanding of judgment is so artificial. Judgment is a passion near akin to love, and the demands of judgment are like those of love, only they are opposite in pressure. Love seeks unity; judgment seeks separation. Love is conscious of desert in its object, and judgment of ill-desert. But love and judgment are both of them fundamental passions of moral individuals powerfully urging them to self-expression.

There is doubtless much in these truths that will come with a sense of novelty. Nor would we claim that our statement has been either exhaustive or complete; but we do claim to have analyzed the inner principle of judgment and its tremendous demand for expression upon sin. And we do claim that this point of view lifts the Biblical doctrine of Christ's moral satisfaction completely free from any suggestion of artificiality. When judgment is approached from this point of view our hearts leap to the Cross as steel to its magnet. Our heart cries with the ages,

> In the Cross of Christ I glory
> Towering o'er the wrecks of time.

And what a fascination the Cross has had for us even when it has not been understood. God seems to so have energized our spiritual natures that we have been able to feel the power of the Cross even when our lagging intellects have been wholly unable to analyze it. It is indeed a divine self-expression upon human sin. It is at once a thunderclap of judgment and a heart-break of love. And it stands most near to sin; for the incarnate Christ not only became a man, but He became a member of our sin-ruined race. He became a member of this brotherhood that neither was nor is a brotherhood, and in which no individual could possibly live the brother life. As a member of this race He felt emotions of moral condemnation and spoke words of judgment that violated His love. It does not matter that His soul was as white as the holiness of God. No man could fully live a brother's life as a member of a race such as ours. Sin is inevitably a race-wide confusion, an all-engulfing tide of ruin.

Having come into such a ruined race Christ was immediately involved in its confusion, and therefore also in its sin, its guilt, its penalty. The whole consequence was inevitable from the first moment of His incarnation. Death sweeps like a tide over all humanity because all humanity is unescapably involved in the devastating havoc of sin. This is the Incarnation. There is not one touch of the artificial in it. Our death became Christ's death when He became one with our race. Christ's penalty becomes our penalty

when we see it as to the due of our sin and accept our release in its costliness.

And what a self-expression. what a judgment, the Holy God achieved out there upon Calvary! When the Son of God upon the cross accepted human death He lifted up divine judgment upon sin into supreme emphasis. He expressed divine judgment more adequately than could have been done had God flung every ruined son of Adam out into the eternal dark. The death of the Son of God is man's sin penalty lifted up into the very life of the Triune God. What higher or deeper moral note could have been sounded by any conceivable expression whatsoever?

The lonely cry of the Son of God out there amid the noon day blackness of Calvary speaks of a far deeper pain than that of mere mortality. The church has always heard in it a depth of sorrow quite beyond human ken. In that moment the anguish which he fore-tasted in Gethsemane became fully His. He who had lived in the unbroken fellowship of His Father was left alone. He was the sin bearer going out isolate into the dark. It is not artificial. There is no pretense. The Son of God had become really identified with Adam's ruined race, its withering blight of sin, its guilt, its penalty, its death. It was real to the Son. It was real to the Father. It was vicarious, and yet in a sense it was His own for He had come so near us, become so one with us that all our desolation belonged to Him. And so He took our sin, our penalty, and for one awful moment there was separation within the unity of the Godhead. The Son lost His Father. The Father lost His Son. The extreme depth of the penalty of sin—banishment—was felt within the Trinity. The Son felt it upon His Cross, the Father felt it upon His Throne. O, the agony and love, the love and agony of man's redemption!

The Moral Worth of the Cross

WE have here in the Cross of Jesus a divine moral self-expression of measureless worth. From the standpoint of divine holiness there is complete self-propitiation. No concentration of human sin, no matter how great, could possibly outweigh God's self-expression in judgment on Calvary. In identifying Himself with the ruin of man's sinful broken race, feeling our guilt, lifting up our penalty into His own divine life, God utterly judged all conceivable sin. God can experience no memory of sin, whether of heinous individual transgression or of the havoc and falsity of the whole without feeling instantly over against it the moral cost of His Cross. The Cross is for Him, the complete resolution of every emotion of moral judgment. The fact is it satisfies God more than judgment, for it is not only an expression of the divine reprobation upon sin; but it is also an expression of the divine grace and compassion; and an effective move in salvation. It both utters God and moves man. On the divine side it is a profound personal and moral satisfaction. On the human side it is an effective governmental expediency, a tremendous moral influence. The Cross cries out that God hates sin and will blast it from His presence. The Cross proclaims God's love even in the midst of judgment. And then in addition the Cross moves men toward salvation. This is its three-fold value for God: it utters all He feels both of judgment and of grace, and is an effective move in salvation.

For the sinner the Cross is significant in its expression both of grace and judgment just as it is also for God. The sinner sees God in the Cross. He feels the solemn awfulness of sin. He feels the divine winsomeness of grace. While these values remain isolate and apart from himself they have no efficiency for him, no matter how sufficient that may be. When, however, by faith he becomes united to them; when he takes them into his own life; when he accepts solidarity with Christ until he sees Christ's pain as his own desert, and Christ's grace and love as his only pride then the Cross becomes indeed the answer to his sin history and the promise of his salvation.

The thing we are constantly missing is that justifying faith is the choice of solidarity with Christ; and the regenerating illumination of the Holy Spirit is the experience of solidarity with Christ. In the act and experience of faith the sinner becomes consciously one with his Saviour. Christ becomes an inward companion, a tender intuitive presence. He is our peace, our glory, our confidence. Christ's suffering can no longer be a thing apart from him. The penalty He bore for us is as sacredly near as if we had borne it for ourselves. It is nearer, even more sacred.

The thing we are constantly missing in so much of our thinking is that personality is not a complete idea. The race is the unity, personality is but a fragment, a single petal

of the flower. Similarly the Christian doctrine of salvation does not contemplate the believer as being loosely associated with Christ, but as having become organically one with Him. Christ is the Head of the body, the unifying center, by relation to whom we are related also to each other. Relation to Christ is as essential to the individual believer as relation to a tree is to all its individual leaves. Christ the head and we the body are profoundly one, and live one life. Manifestly in our physical bodies it is not significant whether the head or the heart experiences pain, the whole being experiences it in either circumstance. And it is the same with Christ and believers. His penalty is as near us as if it were our own. His truimph is our glory. The believer has become in the most literal sense one with his Redeemer. Our wills are yielded. Our confidence grasps His grace and power; our glory is our relatonship to Him, and all the little pride of self is done. When this truth of our solidarity with Christ is grasped; when it is realized that the Christian is as self-conscious of Christ as he is of himself,—then we will be able to understand the deep abiding moral meaning of Christ's penalty through which we have release. Never to all eternity can sin seem trifling to us because we forever see it in Christ's Cross. And never to all eternity can the memory of our own sins, be condemning to us because we always see them as having been judged in that precious awful Cross that is nearer to us than our sins, as near us as our souls.

Jesus said, "I am not alone, but I and the Father that sent me" (John 8:16); and this relation between Him and the Father in the eternal Trinity is to be ours with Him in the solidarity of salvation. He prayed for us that we might be thus one in Him as He is one in God; and His description of Christian experience was that it was an inner realization of such a unity. In the day that the Holy Spirit is given ye shall know this: "I in the Father, ye in Me and I in you" (John 14: 20), He said. Salvation for the New Testament is not something that we do, or even that we do with divine assistance; it is the energy of a new life which we experience when we have become in our inner consciousness so deeply united to Christ that the language of the apostle becomes natural to us: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which now I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The failure of our times is the exaggeration of ourselves and our natural resources. This emphasis always impoverishes the Church. The glory of the Reformation church was that it saw Christ and His grace as filling the whole horizon of life and history. It was the same with the church of the martyr centuries. It is not what man can do, no not even when divinely assisted. It is what Christ has done for us and can do in and through us when He is lifted up in all the glory and fullness of His Deity, in all the moral passion and grace of His Cross, and in all the omnipotence of His resurrection. We are suffering from the curse of a magnified humanity and a reduced Saviour. We must reverse both the emphasis and the perspective, and then again the church will march forth mighty as an army with banners.

Our reforms have failed. Our educational programs have been unfruitful. Our consecration has been full of clamor and the rush of action; but without abiding results. We need to see again the redeeming Christ of the ages, the Christ who is the wisdom and power of God unto salvation; the Christ who is sufficient for every need of sinful men and of this confused and broken world; the Christ who said, "Upon this rock I will build My Church and the gates of hell shall not prevail against it" (Matt. 16:18). We need to see this Christ and to show Him forth. This is the answer. This is the Gospel of the ages with which we were commissioned, and for which the world waits.—*H. P. S.*

THIS is one magazine that I cannot afford to do without. There is scarcely an issue that does not contain single articles which are worth several times the price of the magazine. Dr. Sloan's editorial in the April issue on the "Unshakable Kingdom" is one of them.—*Rev. W. Gant.*

Our Magazine and Depression

THESE *are* troublous times—we all agree. In our efforts to find ourselves we turned to the bonus, finance corporation, farm board, prohibition, and other important issues, spending millions and hundreds of millions of dollars, with undiminished distress still manifest on every side. We sometimes wonder what would have happened if an appropriation of $100,000,000 had been made to evangelize the nation!

What to do next! Well, we might *try* religion now that there is no other relief in sight—turn our eyes to the hills (read Psalm 121 and 2 Chron.15:4). After all this may be a time of great opportunity; times of stress have often developed great leaders.

When Roger W. Babson talks we always listen, and we often wish there were more Roger Babsons in the business world today. You may have read these exhortations of his but it is time well spent to read them again. He says: "What this world of business needs is a revival of genuine, old-fashioned, prayer meeting religion." That "all the material things which men think are so necessary are as nothing compared with the spiritual power of making correct decisions and carrying them out." And that "this spiritual power to make correct decisions is secured through quiet study, sane prayer, and an earnest desire to bring about the Kingdom of God on earth." Mull this over.

When Thomas Edison still lived Mr. Babson asked him what new radical invention he visualized as coming during the next four years. He replied: "Babson, I do not pose as a preacher; but let me tell you that, if there is a God, He will not let us advance much further materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When anybody or any force goes off on a rampage or tangent, there is a smash. This applies to America as it has to every nation before it."

The late Charles P. Steinmetz, an outstanding scientist, went to Wellesley Hills to visit his friend, Mr. Babson. The two discussed radio, aeronautics, power transmission—any number of things. Babson said to his guest: "Tell me, my friend, what line of research will see the greatest development during the next fifty years." Mr. Steinmetz said: "The great discoveries will be made along spiritual lines. We scientific men have spent our lives studying physical forces. And now—having made the most sensational discoveries in the history of the world—we learn that our knowledge has not brought people happiness. Material things will never bring happiness. Scientists must now turn their laboratories over to the study of God, and prayer, and the spiritual forces. Here is the field where miracles are going to occur. Spiritual power is the greatest of the undeveloped powers, and has the greatest future."

Note the agreement in these two replies to Mr. Babson's question to these two great scientists. The great trouble with us so often is that we are so indifferent to things spiritual; we are too busy chasing bubbles; we do not think in the right direction; we so often do things hind foremost, and then wonder why we do not make better progress.

These troublous times work hardships in almost every line of business, and we want to remind our friends that the publishing of this magazine is decidedly no exception and that it is more than a one man's job. No one ever made any money through its being published. And since ours is a common cause our friends should rally to its support, be willing to cooperate with us; and unless they will, something may happen that they, with even small cooperation, might have prevented.

Dr. Hasskarl, of his own initiative, on several occasions, recently, called the attention of our friends to the needs of CHRISTIAN FAITH AND LIFE, but these calls found no response. He felt, as others should feel, that since no one ever profited and some one always had to meet a deficit, all of us should find it in our hearts to rally to the support of the publisher who gives nearly all of his time and never was paid for his services—not even postage or rent or help—and in addition has always met the deficits.

With many, when it is a question of economizing, it is most convenient to dispense with the religious magazine: at once the spiritual must give way to the temporal, as if the command was first to seek all things temporal and all these things spiritual would be added. The Sunday paper costs more than double what this magazine costs, and it is therefore not preferred on an economical basis. "Where your treasure is, there will your heart be also." "To be spiritually minded is life and peace" (Rom.8:4-18). CHRISTIAN

FAITH AND LIFE furnishes spiritual food for thought and it perpetuates a healthy spiritual growth. Judging from the many letters of commendation we get we must conclude the large majority of our subscribers heartily endorse our claims.

Surely there are those in our magazine family who can make a contribution towards last year's deficit which is giving us much concern at this time. Send in your contribution to the publisher, whether it be large or small, as you may find it in your heart to give. He who helps now helps doubly.

And, few there are who could not interest some one to subscribe for our magazine—and not only obtain the promise but offer personally to send it in—your friend might, after all, overlook sending it in.

We are at this time making several very attractive Special Offers that will appeal to your friends.

For a limited time we will send 5 numbers of *Bible Champion*—predecessor of CHRISTIAN FAITH AND LIFE, and same size—FREE with a new subscription for one year.

Or, we will send all the numbers of CHRISTIAN FAITH AND LIFE from July to December—6 months—at half price—50 cents. This price is way below what it costs us.

Surely every one of our subscribers could send us at least *one* new yearly subscription if he gave a little time to interest a friend; and in doing this he could feel that he really rendered his friend and our magazine a service, or, donate it to a friend!

After this frank statement may we not hope ALL our subscribers will make a united effort to help, in some way, to reduce our deficit. We want, we need, your sympathetic cooperation. Will you respond?—*F. J. B.*

Dr. Keyser Retires from His Chair of Theology

ONE of the editors of this magazine, and one of God's noblemen, has just retired from the chair of Systematic Theology at Wittenberg College, Springfield, Ohio. We extend our congratulations to Professor Leander S. Keyser, D.D., whose work has not been confined either to his college or his church, but has gone forth a healing stream to bless the world.

An appraisal of Dr. Keyser cannot be written in a paragraph. Even a list of his writings would make a book of many pages. I have long regarded him the most widely read scholar of these times; yet his Christian experience has made him in humility and simplicity a child. Despite the breadth of his information, his most notable characteristic is his gentleness. He is a great polemacist, a noble Christian defender, but the first impression all his writings make upon one, even in his most embattled mood, is that he is a great lover, a true disciple of the Saviour; who, even when the betrayer came to sell him unto death, addressed him as "Friend" (Matt.26:50). Dr. Keyser is a stalwart evangelical, who finds Christianity basically a matter of faith; but he is daily living "the Jesus way," and by doing so is proving the truth of that great Reformation principle: "Good works are the fruits of faith and follow after justification." We wish for us all long years of fellowship with this great man, who when he goes to his crowning, will as Edwin Markham said of Lincoln, pass—

As when a lordly cedar, green with bows,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

—*H. P. S.*

Covenant of Prayer

THE following covenant of prayer was written by the late Mrs. S. B. Shaw, for many years National Evangelist of the W. C. T. U., and has been endorsed by many local and national convocations of prayer.

The Covenant

Believing it to be the will of God that the love of Christians, notwithstanding their differences, should be so manifested that all men shall be compelled to say of them, "Behold, how these love one another."

Therefore, we do covenant together to call upon God continuously for a more abundant fulfillment of His promise for the outpouring of the Holy Spirit than has yet been witnessed among us, and for a deep, general revival of pure and undefiled religion.

Moreover, in tender love and humility, we call upon all who will, to unite with us in this

Covenant of Prayer and in waiting upon God with one accord, in deep humility of soul, and in fasting and prayer and supplication as the Holy Spirit may lead (See Isa. 44:3, 4; 54:13-17; Joel 2:27, 28, 29; John 7:34-39; Acts 2:14-18).

Comments on Topics of the Times

Professor Leander S. Keyser, M.A.,D.D.

Upstanding Statements

The Hudson Presbytery of the United Presbyterian Church, at its meeting in February, adopted resolutions that have the right ring. Their statement was made in view of the widespread apostasy of the present day. It declares that no one shall be licensed or ordained as a minister of the said church, or any union of churches including the U. P. fold, who will not subscribe to the said declaration. Such candidates must assert their belief in "the Triune God, Father, Son and Holy Spirit," as revealed in the Holy Scriptures. Further they must confess their faith in the Lord Jesus Christ: that He was virgin-born, "without a human father;" that He gave His life on the cross as a sacrifice for the sins of the world; that He arose from the dead and ascended to the right hand of God; that He is the only Mediator between God and man, and that He will come again to judge the world in righteousness. There is also a good statement of the doctrine of the Holy Spirit. We rejoice in these upstanding declarations.

A Misty and Darksome Road

That is the kind of road in which the rejecters of the Bible are traveling; or, if some of them cannot rightly be called actual rejecters, they at least do not accept the Bible as a true record of divine revelation on the problems of life. We want our readers to note the uncertainty with which Walter Lippman is travelling along his bemisted pathway:

> If we ask ourselves what it is that we are certain of in our national life; what it is that we are surest of; what it is that we can defend with our clearest conscience, without the least hesitation and doubt, I do not think we can name a single concrete policy or principle. We do not know the answer to all our problems. We do not even know what our problems are. . . . We are compelled to say that the goal is hidden; that we can see only a little of the road, and that the road we see is not very clearly marked.

Our reply is, Christ and the Bible cast a clear radiance on life's pathway from the cradle to the grave, and then on to a blissful, holy and eternal futurity.

What Does it Mean?

"The funeral of the late Bishop Gore took place in the Monastic House at Mirfield, England," says Ernest Gordon in the *Sunday School Times*. "After mass and during the absolutions of the dead, the Archbishop of York and two other clergy, each in turn, made three circuits of the casket, sprinkling holy water and offering incense." What does this procedure mean at the obsequies of a bishop of the Anglican Church? Does it mean a trend toward Rome? Moreover, where is there any warrant in the Holy Scriptures for the rite of "absolution of the dead," or of making three circuits around a casket, or of sprinkling holy water? Can the evangelical Christian imagine that God cares for such unreal and superstitious ceremonials? Did not Bishop Gore accept Christ as his Saviour? If so, why did he need any further absolution after he was dead?

A Needed Protest

A protest from a native African writer by the name of Malloku appears in a journal published in West Africa. It is a protest against the introduction of masses, copes, burning of incense, processions, and the like, into the mission churches of the Gold Coast. For one thing, these elaborate ceremonies entail much unnecessary expense. Says Mr. Malloku (who is himself an African):

> As an African who understands the psychology of his fellow-Africans, I urge that the ritualistic services of High Churchism are of little or no benefit to the average African. They do not in the least help him on the road to the kingdom of heaven. Was it not the lowly Nazarene who warned His followers to beware of Pharisees and their long, flowing garments, teaching them that the Father is a Spirit to be worshipped in spirit and in truth. Sir, we would see Jesus. Please lead us to Him in the simplest possible way, without any cumbersome intermediaries or superfluous ceremonies.

The Historical Jesus

In another connection (see Book Review department) we are calling attention to the *Evangelical Quarterly*, edited by Drs. Mackay and Maclean, Edinburgh, Scotland. A

most valuable article appears in the April number, bearing the title, "The Quest of the Historical Jesus," which is the well-known title of a somewhat liberalistic book by Albert Schweitzer. The article in question is contributed by Professor William Childs Robinson, D.D., of Columbia Theological Seminary, S. C. We are glad to see how stalwart Dr. Robinson is in his position. He maintains with cogent reason that true, unbiased historical investigation leads to the historical Jesus of the evangelical faith—the eternal Son of God incarnate, both divine and human. Our author furnishes ample documentary proof of his contention. Let us take heed to his statement of the case:

> Every early document that we possess witnesses to a divine Christ. Therefore, those who profess that the merely human figure is the historic Jesus have not a single first century document on which to rest their claim. . . . The philanthropic portrait of Jesus which you [the naturalistic critics] have so assidiously drawn may be very interesting; . . . but it certainly cannot be historically accredited.

The Vital Difference

Another article of real distinction appears in the last issue of the *Evangelical Quarterly,* written by Rev. Gerrit H. Hospers, D.D., East Williamson, N. Y. It bears the significant title, "Basic Requisites in Our Theological Thinking." The writer points out the vital difference between the evangelical and modernistic views of Christianity and life. Speaking for the evangelicals, he says: "Our polestar is special revelation; our chart is Holy Scripture; and our compass is the theologically scientific mind which is able to keep the right course as indicated in the chart as it points absolutely true to the polestar." On the other hand, "The Modernist has no polestar, but is charmed by a Fata Morgana." Then he adds that orthodoxy stands for "a *bona fide* acceptance of Holy Scripture in its entirety;" while Modernism "rejects much of it, and interprets the remainder according to subjective ideas."

Newton's Humble Piety

Sir Isaac Newton did not feel himself daunted and cowed in the presence of this vast physical universe, as are some scientific people today. He knew how to evaluate moral and spiritual personality above mere material bigness. He did not believe that man's importance depended on the size of his body, but rather on the character of his self-conscious soul. In one of our contemporaries we find this statement taken from Newton's writings:

> I can take my telescope and look millions and millions of miles into space; but I can lay it aside and go to my room, and get down on my knees in earnest prayer, and see more of heaven, and get closer to God, than I can assisted by all the telescopes and material agencies of earth.

The Fineness of God's Creative Processes

One cannot help being impressed with the exceeding fineness of God's acts and methods of creation. This thought is suggested by Isa. 40:12: "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance?" The context shows that God is here speaking of Himself and His works. When we come to think of it, is it not a fact that God, in creating the universe, had to measure every particle accurately, determine its size and its weight, in order that the vast cosmos would be properly balanced? If this were not true, the universe would certainly hurl itself to ruin and chaos; indeed, it could never have been a cosmos—an orderly realm—if its perfect equipoise had not been determined and ordained before it was created. Thus the Bible gives an adequate explanation of the fact that the universe *is* a universe and not a clashing and smashing chaos.

Things are Real

Of course, it is a question of philosophy, the question of the realness of substances; yet we feel that it has some bearing on practical thought and life. In the modern sense of the term, we are a realist—that is, we believe matter to be a real substance; an actual entity; as the Germans say, *Das Ding an sich,* the thing in itself. Well are we aware that some scientists today are trying to speculate away the reality of material substance; and hold that what we call matter is nothing but centers of electrical force. But it is difficult to see how nothing could have force, or how force could act on nothing. It is especially difficult to realize how a force which is a non-entity could make the whole human family believe that matter is a real thing, when, after all, it isn't anything. Our practical objection to this so-called "idealistic" philosophy is, that, if accepted, it will tend to make people dreamy, speculative, feeling that they are living in a world of phantasms in-

stead of in a world of real things. We believe in adopting a philosophy that agrees with and explains adequately the consensus of experience.

Is Idealism a Parlous Philosophy?

We hear it is, and for some good reasons. If our general psychical experience—the experience of *genus homo* the world over—that matter is a real thing is untrustworthy, is there not danger that we shall begin to distrust *all* our experiences? Think what a tremendous hallucination it would be if the whole world of humanity is fooled into believing that this vast material universe has no actual existence. If our consciousness fools us in that way, may it not fool us in every other way? May not conscience deceive us as to the reality of the moral law? Suppose the human family would come to suspect or deny the reality of moral distinctions, what would soon happen to the race? Then there is the Christian experience of truth, pardon and salvation. If our consciousness deceives as to reality of the material world as given in sense perception, what solid ground have we for trusting it when we receive the experience of divine forgiveness? Let us have a philosophy with which we can establish a satisfying and certifying *modus vivendi.*

The Biblical Realism

The plain *prima facie* teaching of the Bible corroborates the doctrine of realism. True, it does not assert it in philosophical terms, but it everywhere takes it for granted. It never treats the material cosmos as if it were a mere phantasmagoria—a sort of Fata Morgana. When the Bible (Gen.1:1) says, "In the beginning God created the heavens and the earth," and then proceeds to depict their development, the whole implication is that "the heavens and the earth" are real things. There is never the faintest hint that the material universe is only "a form of thought" imposed on the human mind. Realism is taught and implied on every page of Holy Writ. We have no right to say of matter and mind, "Things are not what they seem." The Bible teaches that man's body and mind are both actual entities, the one material, the other psychical; and that philosophy agrees with the experience of practically the whole human race. Let us abide by it, and live, work and play in a real world of real things.

God and the Individual

At a recent Bible Conference the above caption was the subject of three brief addresses. Each speaker was limited to fifteen minutes. The first speaker showed from the Old Testament how much attention God showed to individuals. He spoke directly to Adam, Noah, Abraham, Isaac, Jacob, Moses, Samuel, and so on, thus revealing His interest in each human personality. The second speaker pictured the whole heavenly world as profoundly interested and concerned in each single individual, basing his thesis on Luke 15:10: "Likewise I say unto you, There is joy in the presence of the angels of God over *one* sinner that repenteth." How valuable, therefore, must each person be in God's sight, and of how much worth must he be for his own sake and in his own behalf, being an immortal self-conscious and sentient personality. The third speaker proved from the greatness of God that He, by His very nature, is solicitous for the well-being of the personalities whom He brings into existence. Let us get God's appraisement of our worth, and then we will never sell our heavenly birthright for a mess of pottage. God cares for the whole human race; He also cares for you and me individually.

A God Who Never Slumbers

Not long ago a man who was driving a truck fell asleep at his wheel for just one moment. The result was a serious wreck and serious injury to the two men who were on the truck. When we think of this earth of ours, so uneven, so illy balanced, with its plains, valleys, mountain ranges, and vast ice-caps at both poles, we realize that it is not the kind of a machine that can guide itself as it revolves on its axis daily and whirls through space annually in its orbit. It surely must have a supreme and competent Steersman to uphold and guide it in its course. In view of these awe-inspiring facts, it is most comforting to know that "He who keepeth Israel shall neither slumber nor sleep." No, not even for one brief moment will He fall into even a slumber. He is the world's omnipotent Pilot.

Through a dusty window the whole world looks dull and ugly. Keep the windows of your soul clean, and life will look wide and clear before you.

Christian Evidence

BISHOP H. M. DUBOSE, D.D.,LL.D.

Christianity and Modern Reforms

IN no realm of life or thought-contact has Christianity manifested its corrective power to a greater extent than in the reforms which it has provoked and advanced in modern days. With the unfolding of history it has become apparent, more and more, that Christianity is not only inimical to every form of evil, but that it has brought to the warfare against evil an instant and progressive force of destruction. The stone of prophecy, cut, without hands, out of the mountain, not only has smitten to destruction the colossus of pagan abuses and superstitions; but has changed the whole earth through its restorative might. It is both of history and the logic of civilization to show that "the new earth, wherein dwelleth righteousness" is to come through a process of reproving and replacing the unfruitful works of darkness. The fashion of the perfectly redeemed earth will identify it with the kingdom of God; and that kingdom has suffered, and must suffer, violence in being translated into human faith and experience. This is the true reform.

In former discourses, we have treated of historic reforms, accomplished under the ministry of organized Christianity, which reforms have carried the strongest evidential testimony of the truth of the evangel. We now proceed to deal with reforms which are of a more modern character, and which are in course of being completed. Of the classes of evil upon which Christianity has reacted more or less effectively during recent times, we will notice those which are of major assertiveness. These run the gamut from the traditional abuse of penal laws and social vices to the tremendous issues of lawlessness, drunkenness and the brutalities of war. They may be considered in both the sequence of their history and the relative enormity of their effects upon humanity in general.

1. In our former studies, we have had occasion to discuss, to an extent, the abuses of the penal laws of the nations. As these abuses came over to the beginning of the nineteenth century, they were represented in the debtor's prison, chiefly characteristic of the English punitive system of that time; and also in the rigorous punishment of prisoners convicted of more flagrant offenses. The debtor's prison is a thing of the past in all English speaking countries, and practically throughout the nations of continental Europe; but in the matter of excessive penalties and cruelty of prison discipline in general, all countries have exhibited instances of inhumanity. However, the protest of Christianity against these abuses has been so widely effective that its victory may be counted as achieved. Truly, in the alleviation of cruelty and unnecessary suffering, the gospel has been preached "to the spirits in prison;" and thus again the message has vindicated its divine authority.

2. Gambling is an old time evil; but it has become so intensified and variegated under modern conditions that, almost, it may be considered as belonging to the current century and its immediate predecessor. Especially have been added in these centuries to the crasser forms of gambling such distracting novelties as horse racing, raffles, lotteries, election betting and stock market risks, which last infamy has become, in these days, a Moloch maw into which an unattained generation has been driven, as were the children of an ancient paganism.

For nearly two centuries, horse race gambling has been one of the chief banes of English speaking social life. It has particularly affected the moral sense of the higher levels of life in England and America. Clothed with an air of heraldic respectability, and armed with a pretext of scientific horse breeding, it has become the germ of a criminal infection which has resulted in a diseased moral sense, and opened the way for a multitude of lawless instincts and impulses, ramifying the body of life from the walks of the four hundred to the levels of gangdom. But dec-

ades ago the disapprobation of Christian conscience struck the aristocracy of the race track a blow from which its pastime is now reeling toward final undoing. A few of the traditional "downs" of England, and a defiant pari-mutuel or two in America, hold out against the higher sense of public righteousness, and even the letter of long established statutes; but the decree has gone forth and the end is in sight.

So far as America was involved, the end of legalized lotteries came long ago. The older members of the passing generation will remember the Louisiana Lottery of the "seventies" and early "eighties;" as also a Central American conspiracy of much the same character. In those years, the business of these organizations eclipsed the activities of the chief commercial and industrial institutions of the land. Politics, religious conscience and official integrity widely were engulfed by its sudden and apparently irresistible backwash. But its purpose was so unpatriotic, its ideals so degraded and its methods of promotion so lawless that Christian public opinion gave it short shrift, and it went to discard and outlawry.

But stock market gambling remains with us in all but its worst traditional form; the octopus of commercial and industrial life; the disturber of economic order; the veritable Tempter who has gone out "to deceive the nations which are in the four quarters of the earth, Gog and Magog, and to gather them together to battle, the number of whom is as the sands of the sea." Like war, stock market gambling is the result of an elemental madness in the instincts of the race. The spirit of destruction, rapine and plunder which underlies war also undergirds the stock market gamble. It is war and pillage carried into the impalpable lines of individual, group and collective cupidity, and promoted with invisible weapons of heartless strategy. The apocalyptic tragedy of Gog and Magog was described as an onset of deception. No word better fits the methods of the manipulators of the grain pit and the stock bourse.

Recent congressional investigations have discovered, lying behind the present stock market debacle, a huge financial conspiracy to wreck the tenure of national values in the interest of private speculation. And too terribly, in its general results, did the conspiracy succeed. It swept into the maelstrom of doubtful and criminal speculation a multitude of all sorts, churchmen, financiers, merchants of every rating, professional men, teachers, traders, clerks, stenographers, women and youth. The populations of some interior towns and cities have been practically bankrupt as the result of the crash thus occasioned. The confusion which has resulted, like Egyptian night, is so palpable that it has been felt of the fingers.

Also, a judgment impends; that which already had been reprobated of Christian conscience is marked for final and effective condemnation. When the nation recovers from its present welter of economic depression and moral bewilderment, a ring of iron will be fixed in the nose of that deceiver whose tactics carried dishonor to the highest sanctities, and confusion to the largest materialities of the land. The stock market obsession is as foreign to the spirit and teachings of Christianity as were the gladiatorial shows and other abnormities of the early centuries. Neither Christian soundness nor national health can be maintained while the Moloch of lust immolates his victims in Wall Street. It is a testimony to the divine origin and character of Christianity that of the thousands who have not bowed their knees to this god of the stock shambles a preponderent host wears the tokens of a kingdom not of this world. The mandate of this kingdom finally must be written by the secular power into its prohibition of this May Fair auction of both human and divine values.

3. Profanity and obscenity in literature and art have constituted basic human vices from immemorial times. In a somewhat general way, it has been held that blasphemy and pruriency were accentuated in the older ages. The post-diluvians, the Sodomites and the Pompeians have been cited as examples of extreme irreverence, lascivious ideals and general carnality; but the populations of the great nations, somewhat less than one hundred years ago, exhibited an underworld, with a susceptible and willing contingent of respectables, which closely rivaled the darkest periods of the past. Profanity was all but the common speech of multitudes, while obscenity in literature, and in, at least, a certain school of art, approached perilously near to the pales which shut in the saving sanctities of Christian taste and thought. But a residuum of chastity held the citadel of conscience.

Under a growing Christian censure, these evils began to abate. Wholesome laws abetted the cause of public opinion. Within the

life of this generation, blasphemy and profane swearing have been banished to the walks of the coarse and incorrigible; while obscenity and pruriency in literature and art have been outlawed by statute.

4. One of the phenomena of vice in the last century was the rather general custom, in large cities, of licensing houses of lust under the specious claim that social vice and harlotry thus could be controlled; but like the effort to regulate other forms of crime, it proved to be only a means of encouraging its boldness. Meanwhile, the Christian sentiment of the century has triumphed in making the legal regulation of vice an offense equal to that of lust unlicensed. It is not that vice, crime and lawlessness continue to find abetment; but that Christianity successfully has registered its protest against them that counts in the years of progress.

Along with its overthrow of the licensed protection of vice, Christianity has made effective, at least in active sentiment, its rejection of the double standard of sexual virtue. Debased social ideals have tended to retard a general recognition and enforcement of a single standard for men and women; but insistence upon its maintenance has impressed the thought and conscience of the age to an extent that bodes moral sanity for a near coming time. Also, the vigorous legislation of recent decades in stigmatizing and punishing the crime of white slavery must effectively express the quality of Christian protest in the realm of social morality, where, indeed, the final victory of the gospel is to be achieved.

5. Certain forms of violence and savagery have dishonored the course of Christian civilization during more modern centuries. Three of these forms may be recognized for our present study—namely, duelling, mob rule, and the brutalities of war. The custom of duelling once had a strong hold on a large section of American public opinion, and was widely accepted as an institute of honor. From the founding of the republic, down to half a century ago, it had a standing of quasi-respectability, and found apologists in high places; but it was so abhorrent to the spirit and teachings of Christianity that it was sent its way with other disposed-of relics of barbarism. It fully expired with the years of the old century.

A particular form of mob violence which has usually culminated in the unlawful execution of actual or supposed criminals has held a long and baffling sway, appealing to every instinct of fury and malevolence; as also often claiming justification under higher unwritten law, which is supposed to tend to community honor and defense. These outbreaks, generally described in this country as "lynchings," have proven a stubborn problem, both to Christian opinion and the civil administration; but, slowly and surely, the Christian conscience of the age, even in those sections and communities most exposed to the peril of such outbreaks, has prevailed to the point of tremendously lessening the evil, and writing a certain prophecy of its ultimate extinction.

No sign of the present day is more distinctly assertive than the stand of organized Christianity against both the letter and the spirit of war. To the Christian ideal, war is continually hateful, brutal and inexcusable. The whole force of that part of our civilization which is properly and truly described as Christian is perpetually and persistently committed against the thought and armaments of war. The best conscience and mentality of the nations are combined to end the nightmare of world strife and carnage. The way to go is long; but it will be traversed; and the mandate of Christianity already has so far prevailed as to excise from war many of its more savage aspects and methods; as also it has limited the enginery of war's destructiveness, thus presaging the time when "nations shall not lift up sword against nation, neither shall they learn war any more."

6. The liquor and the drug trade constitute major problems of modern civilization, and are proving a sore test of the influence of practical Christianity. The nations have dealt with the once legalized opium trade in a summary, and nearly effective, manner; but, in more subtle forms, the curse has persisted and grown to an extent which is nothing less than appalling. Also, the contrabands of narcotics, cocaine and stimulating extracts of various sorts have constituted a criminal commerce which has rivaled the enormity of the trade in alcohol. Laws against it have been evaded; while the nearly invisible body of its commodities, with a wide existing indifference to its horrors, largely have left it a law to itself. Easily, however, it may be shown that it is interlinked with the madness of rum; supported by the same abnormal moral sense, and that it can be destroyed only with its twin diabolism of drink.

The laws of our country against narcotics and life destroying drugs, with its constitutional decree against the manufacture and sale of alcoholic liquors, express the characteristic attitude of Christianity in dealing with world morality; as also they describe the highest stand for practical righteousness taken by any nation in the history of the world.

Whatever temporary embarrassment may come to prohibition in our own country, through the unfavorable pressure of pending issues, it remains that, in existing laws, constitutional and statutory, the Christianity of the twentieth century has recorded a judgment that anticipates a perfect victory, and testifies to the divineness of the gospel.

Nashville, Tennessee

Current Scientific Discoveries

Professor George McCready Price, M.A.

The Logic of Christian Apologetics

DR. RAYMOND PEARL is an eminent biologist, and is editor of *The Quarterly Review of Biology,* which is a strictly "high-brow" journal published in connection with Johns Hopkins University. In the issue of this journal for June, 1932, is a somewhat lengthy review of the present writer's *Geological-Ages Hoax.* This review is distinguished by its fairness and its discriminating character; for Dr. Pearl is evidently able to recognize a logical line of reasoning when it is presented to him.

A tone of suppressed irony runs through the review; for of course Dr. Pearl is a convinced evolutionist; indeed he is one of the leading advocates of organic evolution. Yet he recognizes the logical consistency of the Christian line of apologetics which is based on Flood geology. And he gives sufficiently copious excerpts from the book he is reviewing to make a fair statement of its line of argument. The full force of such phenomena as "deceptive conformities" and the so-called "thrust faults," which are the logical weak spots in the popular system of dating the rocks by their fossils and arranging the rocks off into allegedly successive "ages," is presented by Pearl, together with some of the answers to objections found in the ninth chapter of the book under review.

Dr. Pearl clearly recognizes that if a real world-catastrophe is admitted as a possible historical fact, it becomes forthwith a most tremendous fact which must be reckoned with in every attempt to solve the riddle of the origin of the animals and plants upon the earth, including man himself. Evidently such a world-catastrophe has in it too much of the miraculous, too much of the character of a direct "act of God," to suit the naturalistic views of Dr. Pearl; for he evidently would find difficulty in fitting any such world-catastrophe into his scientific scheme.

And yet he has enough sense of logic to see that if the Bible is to be taken at its full face-value, this is exactly the picture which must be accepted. And he has the candor to acknowledge that such a scheme is at least self-consistent and logically solid and impregnable. For he closes his review by quoting with approval the following statement from the *Geological-Ages Hoax*:

> When any Christian takes this position, intelligently informing himself regarding the pertinent facts as now known, he finds himself in a position where he has a safe and secure line of argument. And from this position he can never be driven by any fact or set of facts known to the modern world.

And Dr. Pearl says that with this quotation he "can whole-heartedly agree." The context seems to make it clear that he is not just slyly trying to say that Flood geology in its opposition to evolution has so fortified itself around with perverted or misstated "facts" that it is immune to scientific evidence.

Often have scientists hurled this charge at Bible believers. Not at all. Evidently the self-consistency of Flood geology, as the crucial point in modern Christian apologetics, does appeal to him,—granting the one supreme fact that there really is a God who has made the world and who has

in the past directly intervened to destroy an ungodly race by the purifying waters of a universal Deluge.

I would commend Dr. Pearl's line of reasoning to those apologists who are still under the spell of the "day-age" theory. The latter need to learn that this former line of apologetics is now quite out of date, and that Flood geology now offers a vastly better and more logical system of "harmonizing" science and religion.

Berrien Springs, Michigan

The Church in Europe

FREDERICK HASSKARL, M.A.,B.D.

Goethe and Christianity

VOLTAIRE and Rousseau died in 1778. Goethe died in 1832—just 54 years later. Half a century means much in the history of a nation, much more in the history of an individual. At this day, except we be students of thought, it is hard to grasp the vast influence Voltaire and Rousseau exercised in Europe during their life time and for some time after. This is especially true of those with a literary trend. So it happened that Goethe, the Shakespeare of German speaking peoples, became enamored of these two eminent French writers. In his early life their influence was enormous.

We read at this period, "Voltaire fought to enfranchise the understanding. Rousseau dreamed, brooded, suffered, to emancipate the heart." Goethe read them approvingly. However, as Goethe grew in wisdom, he had a strong aversion for "the factious dishonesty of Voltaire and his perversion of so many worthy subjects." At the close of Rousseau's life, reflecting upon Rousseau's total lack of moral discipline, the depths of his morbidity and the frightfulness of the disease of which he died, Goethe said sadly, "No tragedy had ever a fifth act so squalid." Thus it came about when Goethe had broken with the "Sturm und Drang" (storm and stress) period, we find these words of an eminent scholar to be true:

> Goethe, unlike Voltaire, inculcates reverence and love; unlike Rousseau, he teaches us to see objects as they are; he trains us to sanity."

It is indeed interesting to see how a great spirit can rise superior to his day and age with its "Zeitgeist." This was that period of European history when the thoughts of Voltaire and Rousseau, the Revolution and Rationalism carried all in their mighty currents. Drifting sand was everywhere; solid rock was rare. We ask as Christians, "Did Goethe drift with the sand or did he stand on rock?"

Most fortunately his tender years were surrounded by a devout religious life. The Goethe family went regularly to church. The oldest poem in Goethe's works is entitled, *Christ's Descensus ad Inferos,* written as a boy and replete with solid faith. As a boy also he began of his own free will to study Hebrew and the result is his poem, *Joseph and His Brethren.* In the famous Hamburg Museum there is a pen sketch of St. John at Patmos receiving the Revelation composing the last book of the Bible. It is a product of the youthful Goethe. Returning from the university at the age of 19, he came under the influence of Fräulein von Klettenberg, a close friend of his mother. She was a very pious woman. With her he delved deeply into religious study.

Prof. Reinhold Seeberg says in a sketch on Goethe's religious conceptions:

> Goethe had the wonderfully unique ability to gain, as it were, by intuition, the sense of the positive and objective—the essence of things. He had the gift to reproduce his reactions with the marvelous simplicity and clearness of reality.

It is fitting in this year, the centenary of the death of Goethe, which is being commemorated throughout the civilized world, that a few words be quoted from Goethe regarding his attitude toward our common Faith.

"Holy seriousness it is which makes man man."

"Religion is a matter of the *inner* man, something most individual, it treats solely with the conscience."

"Great thoughts and a clean heart—these are the things for which we should pray to God."

"What holds humanity together?—Religion and morality."

"Among all the possessions on earth the most valuable is the possesion of one's own heart—but there are not two in a thousand who possess it."

Goethe firmly believed, as Seeberg writes, "The Will of the omniscient God rules in the world, no reason reaches far enough to grasp it in detail, for man feels God's omnipotence in all things." "What is predestination?" Goethe was once asked. "It is," he answered, "that God is mightier and wiser than we, therefore He does with us according to His pleasure."

"Reverence, reverence for that which is over us, for that near us, for that under us, is the substance of religion. The first religion frees us from natural fear, the second draws the higher down to us and lifts all lower up to us and the third, as we find it finally in Christianity: to recognize defeat and poverty, ridicule and contempt, disgrace and misery, suffering and death, as divine; yes, sin and wrongness not as obstacles but as helps to reverence and love."

The above thought continues and is complete in the following:

"In life He (Christ) appears as the true philosopher—do not take offense at the expression—as a sage in the highest sense. He remains steadfast in His convictions; He goes His way resolutely, and in that He draws the low up to Himself, in that He imparts to the unknowing, the poor, the sick, His wisdom, His richness, His power and thus seems to make Himself equal with them, He nevertheless does not on the other hand deny His divine origin; He dares to make Himself equal with God, yes, to declare Himself God."

Goethe had often been called the "Pagan Christian." His immortality among men rests mainly on the fact that he was a poet. He never took the vow to preach the inexhaustible, unsearchable riches of God in Christ Jesus, as many an ordained pastor who stands in the evangelical pulpit. Yet, may I ask of those who designate Goethe the "Pagan Christian," do they all agree with heart and soul with the following words of the aged sage, spoken just a month before his death?

"I regard all the four Gospels as being absolutely genuine, for in them the reflection of a sublimity is active, which went forth from the Person of Christ and which is so much of a divine nature, as has appeared only once on earth. If one asks me, whether it be in my nature to offer Him worshipful reverence, I answer: absolutely! I bow myself before Him as the divine revelation of the highest principle of morality."

However from the viewpoint of the *saving Faith* it cannot be said that Goethe was church-minded. He never arrived—as far as man knows—at the full worth of the soul salvation in Christ Jesus. He seems to have missed Christianity's central message as it is to be found in one word *"grace."* Yet in this age of chaos who is the man that will not thank God for a man in a past age of chaos who regarded the Bible as his supreme stay in matters of religion and morality? So was Goethe.

Wilmington, Delaware

The Church and Its Critics

GRENVILLE KLEISER

The Church has always been a convenient target for fault finders, infidels and the like. It seems to give unqualified pleasure to certain classes of men, who never enter a church or support it, to reproach Christians for their selfishness and lack of Christly character. It does not occur to these prejudiced and ill-informed people that were the conditions they described really true, their first duty would be to join the Church and set others a good example. . . .

"The Church is doomed!" cries the mediocre mind in an attempt to justify its own shortcomings. "My golf is my church," explains another backslider. "What is the Church doing?" inquires one who himself is doing nothing.

Meanwhile the Church of Christ works serenely on, helping the poor, visiting the sick, encouraging the hopeless, lifting the fallen, strengthening the weak and bearing the cross. The living, purifying, vitalizing Church of God is the safeguard of our liberties and is the rock-built hope of humanity. —*N. Y. Herald Tribune.*

If we become constantly self-sufficient, we inevitably drift away from God and deny the deeper voices that speak within us.—*Norwood.*

Current Religious Thought

Are the Genealogies Trustworthy and Chronological?

G. W. DUNHAM, M.A.

MR. NEWTON'S article in the February issue of CHRISTIAN FAITH AND LIFE raises a question of Biblical chronology for which he has no answer, —*How Many Years From Adam to Christ?* Since the discussion is thus opened I wish to add some further considerations. His discussion in effect denies that the Bible gives us any real chronology because of the ambiguous meaning of the word *begat* in Hebrew. Hence the Bible has no answer to the question raised. But secular scholarship likewise has only speculations here. So no reliable answer is forth-coming from any source.

This apology for the Bible may parry an attack of criticism in one quarter,—excusing the Book for seeming to give too little time for archaeologists and anthropologists to place their supposed findings. On the other hand it may be missing one of the strongest arguments for the miraculous inspiration of the Scriptures that is within the Christian's arsenal, and until recently overlooked. Furthermore, while we agree that there is no mistake in Matthew 1:8 where the word *begat* is used in an accommodated sense for the sake of symmetry and brevity in a genealogy of succession merely, and where the matter is summed up roughly by generations only, yet to suppose that names may have been left out of the list in Genesis 5 and 11 where the age of each patriarch is given at the birth of a son, and then the number of years lived after that event in which he begets other children, and finally his complete age at death,—to suppose any abbreviations here is to question whether the Bible is authentic, the Book trustworthy at this point. You can find no place for an omission of any one without saying, what is written here *is not true.* To thrust one in would be an interpolation and would destroy the integrity of the text. The *figures* might be more easily changed, as many in fact are different in the Septuagint, but no additional names could be added without even greater violence to the text,—why suppose such?

In eleven instances the age of the patriarch is given in the Greek Bible as one-hundred years older at the birth of his first born son than it is given in the Hebrew. In one instance it is raised six years and in another fifty. Omitting Cainan who is listed in Luke 3:36 and in the Septuagint (as 130) but not in Genesis 11 we have a total of 1,156 years longer time in the Greek Bible than in the Hebrew. This creates a problem that is hard to solve. W. Bell Dawson writing on *The Bible and the Antiquity of Man* (*Bible League Quarterly,* October-December, 1930—January-March, 1931, London) states the problem thus:

> The even differences of one-hundred years in so many instances would make it appear that there is some intention or purpose in this; and only two suppositions are possible: (1) The Septuagint translators deliberately altered the numbers; or (2) the Hebrew has since been altered . . . but this in no way affects the reliability of the ancient record itself, because the change was made later than the third century B.C. The direct question is, which of the two versions represents the original record?

He suspicions the Jews of curtailing the chronology "in order to oppose the argument of the Christians, that Jesus had appeared at the time appointed for the Messiah; that is in the course of the sixth thousand years from Adam." He finds considerable circumstantial evidence that inclines him strongly to favor the Greek Bible as the trustworthy party.

Ussher followed the Hebrew figures for his chronology, while Hales in his *New Analysis of Chronology* adopted those of the Septuagint for his reckoning. More recently comes Dr. Martin Anstey, who in his two volume work, *The Romance of Bible Chronology,* published in 1913 by Marshall Bros., London, examines every chronological state-

ment contained in *the Hebrew text* of the Old Testament, notes and tabulates all dated events. Philip Mauro finds this system of Anstey's of "unique character and of unique value, in that *it rests on the statements* of the Word of *God alone.*" In the first chapter of his own little volume, *The Chronology of the Bible* (Hamilton Brothers, 120 Tremont St., Boston, 1922) Mauro comments thus:

> It is found that the Bible contains within itself, not merely a vast amount of chronological *material,* but it also is a *complete chronological scheme,* insomuch that it is not necessary to seek from other sources information concerning Bible events. And not only so, but just where the (always imperfect and uncertain) secular chronologies are lost in the impenetrable mists of the past, the chronology of Scripture is most definite, complete, and perfect in its details. In this as in other respects the Bible presents a marked contrast to human histories and chronologies of the past.

If we were to say that the Bible has no chronology and therefore we will turn the question over to extra-Biblical authorities to tell us how many years from Adam to Christ, we might as well acknowledge that the answer, if any, would be little better than a guess. Profane history has no reliable dates prior to the fourth century B.C. and much, much beyond that, as Mauro says, "there are *no records whatever,* from which a chronology could be constructed, apart from the Old Testament Scriptures."

A high-hatted modernist writing an article a few years ago for the *St. Louis Christian Advocate* on *That Boyish Archbishop Ussher,* ridiculed his work as puerile. It was not. For his time and opportunity it was masterly, and it served an excellent purpose well for two-hundred and fifty years. It was a satisfactory help in the study of Old Testament history. Instead of its greatest fault being "its attempt to reduce the history to millennial periods" we may now be able to see verified that Ussher discerned as at least hinted at, that there are "times appointed" in which a thousand years are as one day in the Lord's redemptive week of *seven millenniums;* that rather Ussher's greatest fault was trying to bend the chronology of the Scriptures to fit what was supposed to be reliable secular history. After referring to the paucity and very fragmentary character of the early records, aside from the Bible, Mauro remarks, "Whoever planned and decreed the contents of the Bible attached a high value to chronology *from the very beginning.*" After outlining this Biblical data on the subject, he concludes: "Thus the Old Testament Scriptures contain a complete count of years from Adam to Christ; and this surely is not one of the least of the wonders of our wonderful Bible."

Now a striking thing about this problem as between the two varying chronological lists of figures in the Hebrew and Greek Bibles is this: If the Jews curtailed the figures to defeat the claims of the Christians that Jesus was their Messiah, and that He came on schedule time (Mark 1:15; Gal.4:4), how is it that it is the *Hebrew figures* that bring us exactly to the time of the ministry of Jesus as that one was prophesied by Daniel; and why is it that it is the *Hebrew figures* that so wondrously and completely work out a fulfillment of what may now be seen to be "the end and aim of chronology" (Mauro)? The Jews must have done a poor job for their own purpose if they tampered with their own Scriptures to postpone the date given therein of their Messiah!

More recent studies and research in this field indicate that not only is "the symmetry of these primitive genealogies . . . artificial rather than natural" (quoting from Green as per Newton's article), it is artificial and symmetrical beyond the power of men to have formulated. It is supernatural in its architecture. These "striking numerical coincidents" did not "happen to occur in these successive instances" by any human manipulation for convenient memorizing and as "representative" of periods, but they are part of a chronology complete in the Bible itself, beginning in genealogy, coming down through history and passing over into prophecy, and by its very arithmetical symmetry (in view of the composite nature and extended periods of human participation therein) proving divine authorship and inspired construction. *Triplet dates* by the score and more could not have happened by chance in merely human authorship and compilation, nor were they devised and put therein by human foresight and engineering.

While Anstey's work was being so fortunately summarized and reviewed in Mauro's little book, Mr. J. Sterry, of South Australia in 1922 began his study of what he calls Heaven's time, and his search for "triplet dates" or "bisected periods" of sacred history. The last of these two features has been further carried out by Thomas Bolton in *Where We Stand Today, An Application of Biblical Chronology (after Anstey)* to *The*

Study of Unfulfilled Prophecy (Chas. J. Thymne & Jarvis, Ltd., London). Frederick Vogt published his, *The Divine Clock, with Visions of the Future,* in 1929. While his basing the idea of the clock on Ezek.1:16 is not exegetical, and his interpretation of Rev. 13:18 (the number 666) is fanciful—depending as it does on the supposition that Revelation was first inspired and written in Hebrew instead of Greek—yet the Biblical data which makes possible such a work is marvelous beyond natural explanation. God seems to be speaking in parables that "none of the wicked shall understand; but they that are wise shall understand" (Dan.12:10).

In 1927 another contribution was made by Norman S. Denham by what he entitles, *The Hebrew Calendar Cycle, a New Discovery,* published by the Wesley Bible Union, offices of the *Fundamentalist,* 4 Longdown Lane, Ewell, Surrey, England. I confess that I cannot follow him. No doubt such a calendar is possible and accurate according to the mathematical movements and precision of the heavenly bodies and based on sidereal instead of solar time. And it is also possible that God gave the knowledge of such to Adam and that it was known even to the builders of the pyramids. But I am not credulous enough to believe that it has been known and followed and kept in use down through all the vicissitudes, apostasies, scatterings and lapses from truth and knowledge between Adam and Christ, or that it can be used to give support to the Wednesday Crucifixion theory in the face of the New Testament data and early tradition of the Church to the contrary. I should think that even the remnant in the Faith Line would be oversloughed in an attempt to keep in force such an accurate calendar. Nor can I, by the way, credit any continuous, consecutive series of seven day Sabbaths in force from creation to the present time, as Saturday Sabbatarians seem to imagine. A seven day lunar week does not prove a seventh day Sabbath. There is no mention of the Sabbath from Genesis 2:3 to Exodus 16, when at the miraculous giving of the manna it was set up as a *new institution* at the beginning of *the legal dispensation* that God might prove them whether they would walk in His law (v.4). Not by habit previously were they Sabbath keepers. I can see how the *week* may have been generally observed or easily recovered if lost because of the natural lunar time division, but not the Sabbath rest day which men are perversely prone to disregard even when legally in force. The *remember* of Exodus 20:8 relates back only to Exodus 16 where the first of the Ten Commandments was promulgated, preceding by a fortnight the legal covenant and the Decalogue. And that the example of God is cited as a precedent, is like the word *remember* a special emphasis upon this important article, and by no means indicates a patriarchal or antideluvial Sabbath.

This twentieth century awakening of interest and research in the field of Biblical chronology is significant. Why should we think it strange if "in the time of the end" when many are running to and fro and knowledge is being increased that the wise should come to understand more and more of the times and seasons which the Father hath appointed by His own authority (Dan.12:4; Acts 1:7—margin R. V.)?

If a reverent scholarship and a more thorough research and evaluation of sacred chronology, and a free and full discussion thereof could only bring us to an understanding and quite general agreement in this interesting field, how fortunate! We might be able to overcome the regrettable influence of some more recent divisive doctrines now being propagated and so the better confront unbelief and hostile Biblical criticism with another great proof of a literally and divinely inspired Bible. If someone would undertake to apply to the chronology of the Greek Bible the same features which these men have found applicable to that of the Hebrew we might get some better ground for choice which to accept as genuine. Perhaps some one already has done so. Some points may now seem beyond solution, as the question, How came the two genealogies of the Hebrew and Greek Bible to differ? While I would not dare lay claim to an answer I would venture this possibility: That the LXX, noting the disparity in the ages of the patriarchs at the birth of the oldest son, undertook a bit of textual criticism in the interests of greater uniformity, and thinking to mend the text, in fact mutilated it.

If the figures were wrong, why did not the Lord Jesus Christ rectify this error in the Bible of His time? He did not come as a textual critic any more than as a judge and divider of property. Once inspired thereafter man is the custodian of the Scriptures.

It may well be that one principle reason why we seem to need a longer time than the Bible warrants us in assuming, to account

for the ancient civilizations is that we fail to take account of *the good start* and *the longevity on the start* that God originally gave to men. Hence these figures given in Genesis are a *difficulty* when they should be an *explanation*. The longevity of these men, if we would only credit it, would contribute immensely to the rapid rise in civilization and to the multiplication of population, to the acquiring and perpetuation of great skill and knowledge.

Mauro finds the time from Adam to the birth of Christ to be 4,041 years. If the development and progress of the early centuries are *in any measure* comparable to that of the last two centuries I see no valid reason why that time is not ample to account for all anthropological and archaeological findings. The difficulty is the preconceived theory that man had a lowly and unlearned start from savagery, if not indeed brutedom, and therefore required ages for slow development, under unfavorable primeval conditions, rather than a virile and intelligent start without the handicap of such a brief life span as the now proverbial three score and ten.

Richards, Missouri

Guessing the Age of a Hoosier Mastodon

Professor S. A. Witmer

IT is frequently asserted that no one but a scientist is competent to speak with authority in his special field. The layman without specialized knowledge is not qualified to pass judgment upon any claim advanced in biology, psychology, or anthropology. He has no alternative in the matter; he must simply accept without question what the specialist has to say in his field, for the latter is the only one authorized to speak.

Be that as it may, the layman certainly has a right to criticize the methods of the scientist, and if they are faulty, he cannot be expected to respect the conclusions, though they bear the imprimatur of scholarship. An elementary caution in inductive logic is, to wait until the evidence is in before formulating a conclusion. Coupled with that, is the commonplace rule that no inference should be drawn that is not warranted by the facts. Now when scientists make guesses instead of valid inferences, they violate both of these cautions. Faulty methods must certainly lead to faulty results. What further nullifies faith in some scientists is that their words often imply the greatest certitude when they are only guesses, or at the best, hypotheses.

Time is obviously a much more prolific province for guessing in modern science than is space. In geology, anthropology, and kindred sciences, learned men have spoken quite knowingly in terms of thousands and millions of years. From some of their matter-of-fact assurances one might infer that a guess of ten thousand years has the same certitude as a measurement of ten thousand miles. Sometimes, however, truth, which is usually established more slowly than error, catches up with the hasty guess, demolishes it—and embarrasses the guesser.

An interesting example is at hand. Late in 1930 the bones of a giant mastodon were discovered on the Feldheiser farm near Cromwell, Indiana. An expedition from the Museum of Science of Buffalo, New York, unearthed the remains and carried on investigations during the larger part of the year. The expedition included Dr. Charles J. Fish, Director of the Museum; and Dr. John T. Sanford, curator. Mr. Frank J. Dressler, another member of the expedition, looked after the stream of publicity that began on a yellow sheet in a portable typewriter in a hastily improvised "shanty" and which finally widened to columns in some of the nation's greatest dailies.

The first estimates of the age of the skeletal remains ran into many thousands of years. The mastodon was supposed to have roamed through Northern Indiana when Noble County was a glacier. Forty to fifty thousand years was one estimate. These early estimates were, of course, in keeping with the commonly accepted belief of geologists. Forty to fifty thousand years strikes closely to the average of the widely differing estimates by various geologists.

However, as the expedition continued its excavations, there came to be a decided reduction in the age estimates. There was also less dogmatism in the assertions; such variables as "possibly" appeared. The story of the investigation grew in interest. An article in the Detroit *News*, dated June 19, by Frank

J. Dressler, stimulated the curiosity of the writer still further. In part the dispatch read as follows:

New facts concerning the appearance of Northern United States thousands of years ago when a giant mastodon was bogged in a depression on the Feldheiser farm near Cromwell, Indiana, may be revealed by ancient shells and trees which were uncovered today by scientists from the Buffalo Museum of Science.

While digging through a layer of clay, below where part of the skeleton of a mastodon was uncovered last winter, in search of remains of plant life of bygone days, the Buffalo scientists found shells of fresh water snails and clams and the trunks and branches of several trees. Dr. John T. Sanford, curator of geology at the Buffalo Museum, said that the remains might possibly be from 10,000 to 20,000 years old.

Following the recession of the great ice sheet which covered the northern part of North America thousands of years ago the depression where the mastodon is being unearthed was probably filled with water. The shells of the snails and clams which lived in the pond were imbedded in the soil which was washed from the surrounding land into the depression and eventually filled it. The mastodon was not imbedded in the depression until much later when the land was probably swampy, Dr. Sanford said.

Between four and five feet below the surface, the trunks and branches of several trees were uncovered. Although thousands of years old the wood is well preserved. The bark of the trees is rough and the finding of small cones and evergreen needles buried in the clay lead to the belief that the trees are tamaracks.

Scattered throughout the clay surrounding the trees and shells, many traces of plant life were found. Small fern-shaped leaves, long stems and blades of grass and small pods that look like seeds were uncovered.

The above estimate corresponded more nearly with an earlier estimate that was made by Dr. J. J. Galloway, professor of paleontology at Columbia University, who visited the site and made a study of the mastodon late in 1930. Dr. Galloway stated that the mastodon lived about ten thousand years ago, *before there were any human beings in the Western Hemisphere.* (Italics by author).

Since the Feldheiser farm was only thirty-five miles distant, the writer made an excursion to the site one afternoon in the early part of July, 1931. He was eager to see specimens of plants that were supposed to be from "ten to twenty thousand years of age." When he arrived, Mr. Dressler was engaged with a reporter from the New York *Times*. After he left, he was received by Mr. Dressler, who with Dr. Sanford showed the writer every courtesy. They gave him specimens of vegetation, shells, and a chip from the skeleton of the mastodon. They verified the dispatch appearing in the Detroit *Times* as being authentic. However, upon being asked for a comment on the reduction in the age estimate, Mr. Dressler was non-committal. It seemed that further excavations had uncovered evidence that might require even a further reduction.

So the writer went home with his specimens from prehistoric times—but still a disciple of George McCready Price and his *New Geology*.

The age-estimate of years was destined to suffer another serious modification. Further evidence uncovered in the swamp made the former guesses appear foolish, and the unqualified assertion that the mastodon lived before there were human beings in the Western Hemisphere suffered a like demise. In a special dispatch appearing in the Chicago *Tribune*, dated July 7, 1931, an account of additional startling finds was given.

An Indian arrowhead unearthed by scientists from the Buffalo Museum of Science while digging on the Feldheiser farm near here in search of the skeleton of a mastodon may alter the belief held by scientists that mastodons have been extinct for many thousand years.

The finding of the arrowhead in connection with charcoal, and a buried tree-stump uncovered in the same stratum makes it probable that Indians were here when the mastodon died, and even possible that they killed the animal for food.

Dr. John T. Sanford, curator of geology and paleontology at the Buffalo Museum, said today the finding of fresh water shells and plant remains similar to, if not identical with, modern species, in the clay surroundings and below the mastodon also indicates the animals lived at a much later date than was at first believed. It is possible that the beast lived as recently as 1,000 years ago, according to Sanford.

The above article fittingly asks the question in its heading, "Mastodon Hunt Sport of Early Indiana Gentry."

Moral: Take age-estimates with a dose of sodium potassium tartrate.

Fort Wayne, Indiana

The Gospel's Triumph

Mr. Gladstone was of the opinion that there never was so unequal a contest as that of Christianity with the Roman world. "Tainted in its origin by its connection with the detested Judaism, odious to the prevailing tone by its exclusiveness, it rested originally upon the testimony of men, poor, few, and ignorant, and for a length of time no human genius was enlisted in its service with the single exception of Saint Paul."

Why Change Faith in a Changing World?

WILLIAM H. RICHIE

IN spite of his material interests, most of mankind is naturally religious. Most all people have a faith of some kind, even though it may be little more than superstition or fear. They have a belief in a god of some kind and recognize some sort of duty to their fellow-men.

Scientific development has recently made the world one great neighborhood and one half of the world soon knows what goes on in the other half. By means of wireless and radio the people of the northern hemisphere at least are more than ever brought under each other's influence. The great religions of Asia are facing a changing world, and Christianity also is feeling this influence. As the poet has written, "The old order changeth, yielding place to the new," and the question is: "Shall not the Christian modify his faith to keep step with the world changes?"

There are three basic elements which are common to all great religions. Each has:

A message—a book of sacred writings.

A communion—a ritual of worship.

A program of service—a work to do for others.

The Christian Church has had a well defined position as to these three elements since its early days.

1. The Bible (both Old and New Testaments) is of divine origin. It is unique, accurate, trustworthy and permanent.

2. The Atonement of Jesus Christ was a vicarious sacrifice of God's only begotten Son who gave Himself as a ransom for sinners, for their reconciliation, and as a basis of our worship of God.

3. Evangelism, or the spread of this Gospel of God's grace in Christ, is the work to which the Church has been commissioned and is its work for God and its fellow-men.

We would propose in modern scientific fashion a three-fold test:

Is this "faith" sustained by the facts?

Is it logical and reasonable?

Is it practical? That is, does it really work today?

If the Christian religion is able to stand these tests, it will remain. If it is not able to stand them, it ought to be changed for something better.

The Bible

Is the Bible sustained by the facts?

It has shown remarkable permanence. No other book has maintained its position as "the best seller" for over four hundred years. No other book has been translated into more than 600 different languages. Here is a book, written by men in different nations, over many hundreds of years, and yet revealing a marvelous unity, and that has endured in its present form for over fifteen centuries.

It is demonstrably reliable and accurate.

Sir William Ramsay of England is perhaps the best known authority on the historicity of the New Testament. He has demonstrated its accuracy in item after item.

In the realm of comparative languages there are few, if any, greater scholars than the late Robert Dick Wilson. He was master of forty-six different languages, and he affirmed that "no man living was wise enough really to find fault with the documents of the Old Testament."

The Science Research Bureau of Los Angeles has over 200 scientists, experts in a wide variety of lines, associated together, who still have a standing offer of $100 in gold to anyone who can produce accurate, scientific evidence which may refute any statement made in the Bible, of a scientific nature.

Let anyone who is really doubtful about the reliability of this divine revelation read the writings of such scholars as James Orr, J. Gresham Machen, Melvin Kyle, Leander S. Keyser, etc.

The Bible will bear the test of life. Its influence has been creative in human history. This statement is too well known to need proof.

Is Faith in the Bible Logical?

The Bible makes claims for itself. Over and over again it records: "Thus saith the Lord." Its authors repeatedly claim a divine impulsion to write. Briefly stated, the Bible sets forth God's point of view, man's ruin in sin and of His remedy in Jesus Christ. As the writer of the Epistle to the Hebrews says, "God, who at sundry times and in divers manners spake in time past unto the fa-

thers by the prophets, hath in these last days spoken unto us by His Son." And Christ Himself said, "Heaven and earth shall pass away, but my words shall not pass away." Christ not only fully authenticated the three great divisions of the Old Testament, but also promised fuller revelations "concerning things to come" through His apostles.

Again, the Bible contains an undeniable element of prophecy. It is very evident that man cannot foretell future events, but throughout the Bible we have many remarkable prophecies which have been fulfilled in minute detail. Even in these days we see God's purposes concerning the Jews being carried out in Palestine.

Is Faith in the Bible Practical?

The open Bible has blessed England while India still remains in darkness; it has blessed the United States with liberty and light, while surrounding nations without it sit in darkness.

Millions could give testimony as to "the comfort of the Scriptures," whereby they have hope. It has been the daily manna for their souls and has been the source of their guidance in times of perplexity.

The message of this book is like seed; it has life in it, and when "mixed with faith" it begets fresh life, because God Himself speaks through it.

The Atonement of Jesus Christ, whereby He gave His life a ransom for sinners, "the just for the unjust, that he might bring us to God," as Peter records it, has always been the basis of approach to God in acceptable *worship* in the Christian Church. The basis of true communion, whether through the outward symbols of "His broken body and the shed blood" or without them, has been this truth, that only in Christ's name is there remission of sins.

Concerning the Atonement we ask, then, is it secured in the evident *facts* of Scripture? And the answer is: The whole religious system of the Jews was based upon the idea of reconciliation to God through the offering of a life, as a substitute for the transgressor.

Jesus' death was very evidently not for Himself; and His triumphant resurrection gives evidence to the new covenant relationship which God had instituted in accepting His ransom for the sins of the world. From the very first the Good News proclaimed by the apostles was that "Christ died for our sins, according to the Scriptures."

Then we inquire whether the idea of atonement is *reasonable?* And the answer is instant. The only authentic record of the beginning of the Christian Church is preserved in the New Testament, and that record shows that from the beginning this truth has made a profound impression on the hearts and minds of men. It may be difficult to rationalize, but it is inescapable and inexhaustible in the power of its appeal.

Finally we ask, Is faith in the atonement *practical?* And the answer is all about us. The hospitals, Red Cross and most of our colleges were first founded by men and women who had felt the power of this faith. It was gratitude to their Saviour whom they worshipped and adored that moved them to minister "in His name." This faith gives assurance of salvation, and good works are the fruitage.

Evangelism—Man's duty to his fellowman. The Christian's conception has been that his service to others primarily should be spiritual, the spreading of the Gospel of God's redeeming love in Christ.

Is evangelism sustained by the *facts?* The growth of the church has been the result of evangelism, using this term in its original and broad meaning. The early Christians with a heavenly zeal and enthusiasm made their faith contagious. They demonstrated the power of Christ in a spiritually changed life, and proclaimed His sufficiency far and near. Like Paul, many others were sent to call people "from darkness to light," so that in Christ they could "receive forgiveness of sins."

This fundamental need of human nature was thus effectively met by the early Christian Church. Down through the centuries many other leaders have responded to the same commission. Men such as Augustine, Francis of Assisi, Luther, Calvin, Zwingli, Fox, the Wesleys, Knox, Spurgeon, Moody and F. B. Meyer. Today in Korea this same evangel, "Be ye reconciled to God," is being proclaimed and the church is growing.

In America, where we have settled down into lukewarm self-satisfaction, neglecting this prime duty, we find thousands of churches last year reporting no additions to membership. Many church people have even changed their faith; and as Dr. Mott well says, "The Church that ceases to be evangelistic, ceases to be evangelical."

Education is not a substitute for evan-

gelism. The theory of religious education is "to draw out," and develop the so-called spiritual capacities. But the fact is, we cannot draw out what is not there. God has made man as a lantern, ready to receive the light; but until he receives Christ, there is no spiritual light in Him. Education proposes reformation and ethical culture to overcome sin in human life; but apart from Christ it is failing completely. The Gospel declares the inherent need of man is regeneration by God's Spirit, and there is no substitute for this creative power. Even modern psychologists have recognized this deep need affirming that "every child has within him the seeds of a criminal life." Human nature does not demonstrate inherent goodness, but rather a propensity to evil. Education and culture may restrain, but only salvation in Christ creates "a clean heart." As it was in Paul's day, the Gospel is still "the power of God unto salvation."

Is Evangelism *logical?* It is according to the express commands of the Founder of Christianity. He said to His disciples when they asked about the work they should do, "This is the work of God, that ye believe on him whom he hath sent." Christ's final commission was "that repentance and remission of sins should be preached in His name among all nations," and no one has the authority to rescind that command, any more than to rescind His command that Christians "love one another." This is still the prime duty of the Christian Church.

Is Evangelism *practical* today? Human nature has not changed, and when wise and careful means are used in the appeal of the Gospel, it still brings blessing to human hearts. "By their fruits ye shall know them," is a reasonable test. Compare, if you will, the output of the philosophy class of the average college with that of a Sunday school of a City Mission, where the New Testament Gospel is fearlessly preached. While the former develops and deepens a doubt in God, in prayer, and in the supernatural, the latter lifts one out of sin and despair into a vital fellowship with Christ and actually demonstrates the miracle of God's power through faith to change human nature. Why propose a program of "good advice" and culture to a sinning world, when the Good News of release and victory in Christ is available through Him "Who loved us and gave Himself for us?"

There is neither evidence to warrant nor logic to sustain any change in the historic Christian Faith, even in a changing world! Wherefore, "Watch ye, stand fast in the faith; quit ye like men, be strong!"

Moorestown, New Jersey

Does Religious Authority Deter Intellectual Endeavor?

Carrie E. Van Lissel

THERE are two prevalent ways of attacking authority in religion: one, to state that authority does not exist; the other, to contend that authority is not desirable. Much has been written to vindicate the authoritative claims of the Scriptures. It is, perhaps, necessary that more be penned to uphold the desirability of that authority. For, if we feel that there is authority, but that, as too many modern writers contend, such authority in religion is undesirable because it is not conducive to the highest intellectual development of man, we shall rebel against that authority, even if it be God-given. It is true that our religious interests may find satisfaction in the certainty which such authority affords, but our intellectual desires might seem frustrated.

Is authority necessarily a deterrent to intellectual endeavor?

Since the life of the intellect is the factor being considered, it is, perhaps, desirable that we note the effect that authority has in the process of learning. As we undertake to do that, we are confronted immediately by the necessity for defining authority. There is an authority which dictates that which ought to be determined by reflection and decision: it tells the student that this is the worst depression that the United States has ever seen when the scholar should be guided so that he can, by taking cognizance of the vari-

ous facts, be able to reach his own decision.

There is another authority that makes certain the necessary facts upon which to base one's own reasoned conclusions. Without such authority, no fruit of man's reflection would be stable enough to be valid, for it would otherwise be subject to the removal or change of the underlying facts. Such is the authority of the law of gravitation, which presumes, whether man arrive at the correct concept of its operation or not, to dictate to all objects that they be drawn toward its own centers. Such, also, is the compulsion of the law that two parts of hydrogen plus one of oxygen will make water—always, relentlessly—regardless of whether man would have reasoned it to be thus or not.

But does the existence of such authority in the laws of nature hinder the exercise of man's intellect? Rather, may we not ask: "How could man think at all if he had as a foundation for his thought superstructure only the variables of his own thought premises? Does not reflective thinking require certain stable bases—certain relentless authorities? Is not man, because certain things are true—true by the authority of the cosmos—thus able to reason from these fixed laws to his own tentative and variable conclusions? Even if one were able to be his own authority in the formulation of the underlying principles of one's conclusions, how could he make himself intelligible to another human being with the same prerogative? One could not answer the last query by assuming sufficient thought similarities between the two minds to necessitate the building of the thought structure of each upon identical principles; for that, in itself, would presuppose authority in the creation of the two minds.

We readily see that the suggestion of the possibility of man's thinking at all without basing his reasoning upon the authority of the laws of nature is ridiculous.

Would it not be almost as ludicrous for one to attempt to educate a child without permitting, yes, even requiring, him to accept the conclusions of that type of authority that makes possible the quick ascertainment of the necessary facts upon which to base one's own reasoned conclusions? Authority which tells that which one can, without injurious delay, discover for himself, is evidently detrimental to one's intellectual growth; but authority that acts as the servant of the man who used it, not only aids, but it in fact makes possible his thinking. It is certainly not only conducive to intellectual endeavor; but, as a stabilizing factor, it is even necessary to it. We must always rejoice in law, recognizing that it serves as the foundation of our intellectual travel, just as the road does in our physical journeys. When we drive a car, we do not fret because we must stay on the road; rather, we employ our intellectual powers to devise means of following the road. If there were no roads, there would be no intellectual problems—neither any journeys. Similarly, if there were no authority, there would be no truth. In fact, there would be no intellect, for how could intellect operate without the authority of its own laws?

Yet we object to religious authority on the ground that it deters intellectual endeavor; and indeed we may not be wrong. It is possible that the religious authority in question is of the kind that we ourselves have admitted objectionable. The problem, then, is to determine the nature of the particular religious authority we appreciate.

There was a religious authority that presumed to condemn the Jew who would heal a leper or light a candle on the Sabbath dav. There is a religious authority that pretends to the power to dictate to modern worshippers that they shall or shall not be ruled by elders, or bishops; that they shall or shall not go visiting on Sunday; that they shall or shall not wear a necktie! There is even a religious authority that would coerce us into one interpretation, and one only, of every verse of Scripture. Such authority, were its claims valid, would, undoubtedly, dwarf our intellects and enslave us to the whims or prejudices of another—but note, in every case, another with no more right to claim regality in the realm of thought than we, ourselves, have.

Jesus had his answer for such assumed authority. He defied the traditional Jewish Sabbath requirement by breaking it. But in its place, He set up His own intuitive moral authority: "The Sabbath was made for man, not man for the Sabbath."

He also deepened many teachings of the Old Testament. Had He the right to do this? We answer, Yes. Because He spoke out of a fundamental moral intuition in His own divine nature, and to an identical moral intuition in the soul of the race. We illus-

trate. According to the Old Testament law, one taken in adultery should be stoned; but instead of applying that law to the adulterous woman when the Pharisees brought her to Him, He forgave her. He set aside a law that had met a temporary social and ethical need of the race in the interest of a deeper ethical truth, whose hour had come.

Matthew asserts that Jesus spoke as one having authority. We must believe that Jesus spoke, not only with authority, but with the kind of authority without which profitable intellectual endeavor in the realm of religious thought would be impossible. Jesus spoke with the authority that serves as the rock of our reasoning. We say this not because Matthew believed it, or even because Jesus Himself claimed it, but because Jesus' truth inevitably quickens an affirming moral response in our own natures. Jesus had this power because He evidently fully commanded that whole field of truth which in our own minds is but dimly suggested.

When Jesus affirmed, "He that loseth His life shall find it," He was not setting up an arbitrary standard; He was stating the law of man's social self-realization. The law is true because human beings are created in such a way that only by losing their lives in interests outside themselves can they find either an adequate interest or an adequate opportunity for self-expression.

Once again, many thousands have found just as true Jesus' great invitation "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He spoke here with authority; but His authority would be of no avail if men had found His statement to be false. He spoke with authority because He knew the truth; and our experience down the ages confirms His truth.

We must note that the authority of Christ is that which grants us in the beginning knowledge of foundational truths, most of which cannot be arrived at by the mere process of man's reasoning and all of which furnish the principles of the successful living, of the abundant life to those who have not the power to discover them for themselves.

After all, even in the realm of the things comprehensible by the mind, we are like little children: we need to have some things told us in order that we may be able to reason out other things. Otherwise we should be as men playing chess without any rules.

But the first type of foundational truth—that which cannot be arrived at by the process of reasoning—necessitates even more clearly dependable authority. For who, by any process of reasoning, could determine that the soul could find its rest in God? Is it not necessary for the Higher Power to stoop down and lift us up by the hand of His Authority? Surely man cannot even think straight unless he first has an authoritative revelation of the first principles of truth! How, indeed, can one whose personality is abnormal, who has not been able to, and evidently cannot find his own life's destiny in the universe in his unity with God,—how can such an one lift himself unto all truth? Evidently we need some authoritative word, a basis of fundamental truth to help us in our increasing quest.

University Park, Iowa

The Secret is "The Secret Place"

Bruce B. Corbin, D.D.

ONE night at Northfield, nearly thirty years ago, Robert E. Speer delivered an address to a thousand college men. They sat tense and still for more than an hour. At the end, Dwight L. Moody, stirred with deep emotion, asked someone to lead in a closing prayer. Then, that great company of men went out into the night and singly or in little groups, scattered on the hillsides, faced The Master and settled once for all the issues of life. Not a few set their faces toward the ministry and out to the ends of the earth in His service.

Afterward, speaking of the wonderful effect of that message to one who knew what lay back of it, I was told that the messenger had come to that hour after prolonged preparation through prayer and fasting.

I turn to that address in printed form and read again the *words* of that message. There is abundant evidence of careful preparation and skillful arrangement; but the results of that hour cannot be accounted for by the message alone. The secret of its power lay in a *prepared messenger.*

Turning a few pages, I find an address delivered the next evening by John R. Mott. The subject is "Bible Study." I am impressed as I read:

Some ask: "If we are studying the Bible for other purposes, will it not take the place of this daily devotional study?" Does it take the place? A man may know the Bible intellectually and not know its message *to him* day by day. I may know the facts about Jesus Christ, and not know Jesus Christ as my actual Saviour from besetting sin. . . . Every faithful teacher . . . needs to have God deal with him alone each day and to speak to Him, as well as he to God.

Notice those searching words: "A man may know the facts *about* Jesus Christ and not *know* Jesus Christ." Let us go a little farther: "A man may preach acceptably *about* Jesus Christ, and not preach JESUS."

I have been a minister thirty years and have had a rather wide experience. During some of those years I was out in the business world. I have been able to see some things as the world sees them. I have used every possible opportunity to get the other man's viewpoint. I have turned the results over and over in my mind. I have been amazed to find the fears and longings which are frankly expressed by men and women whom church folks commonly regard as careless and indifferent. Numbers were once in our churches and Sunday schools both as pupils and teachers.

"The doors of the churches stand wide open." Yes. And these men of the world, almost unanimously say: "I do not find personal help in church services." I understand them. I took my wife to a great city for a serious operation. I left her at the hospital on Saturday, and on Sunday went to one of our greatest churches. It was a regular service with fine music and finished sermon, but in nothing in that service did I find a shred of strengthening grace or comfort. *It was not there.* The service had its object and end in itself.

For four years I attended services in many cities and only occasionally did I listen to a preacher whose ministrations made me yearn to return to the work to which years ago I knew God had called me. Many of those services made me feel, "If this is all there is to it now-a-days, it does not matter." It is amazing, the number of men who are preaching *about* this or that and how few actually and vitally are preaching *Jesus.*

Several times after I had led individuals back to Christ, they urged me to return to the ministry. It is significant that three of them used almost identical words of melancholy comment, "But if you do, you won't be able to reach such as I." Longings, tears, heart-break: and we call them "Pleasure-mad worldlings." I am back in the ministry now and rejoice that such as they *can* be reached.

I could give many specific citations. I refrain. Suffice it to say that during one year, I kept a record and found just six men in widely scattered cities, who, when I heard them, preached *Jesus.* There were communion meditations, morning messages, evening evangelistic sermons. In every case the distinguishing mark was not the message; *but a prepared man. God's man.* A man who "cared for souls." Through him, Christ touched hearts.

Is it necessary to add that then, and on every recurring visit, I found the churches where those men preach, full of eager expectant people and that the Lord is adding to those churches Sunday by Sunday such as are being saved?

People have the same needs and longings they ever had. They are busier but not wiser. To attract and hold them the services of the church must be vital and real and the preacher must be *a messenger of God.* They will not come the second time to hear any other.

I never have heard E. Stanley Jones. I have read his messages. The printed *words* do not account for the crowds who throng to hear him in America and India. But I believe I understand why they come.

One day, elected to the highest office and honor in the Methodist Church; the next, quietly announcing his decision to return to his beloved ministry of evangelism. We miss the meaning of it all if we forget *those hours between,* spent alone seeking to know the will of Christ.

No, it's not in the message alone. It is the personality of the messenger, who keeps well worn the path to the secret place.

Once, years ago, I heard Dr. VanBenschoten, of Wesleyan University, speaking on "The Value of Studying Greek" to a class of young ministers. He used a memorable illustration. Said he:

> The original does not say "Go". It says "Come". It is not a command. It is a loving invitation and entreaty. The voice of Him, who awaits us in the secret place, is tenderly calling. Hear Him!
>
> "*Come* into thy closet and when thou hast shut thy door, pray to thy Father who is in the secret place, and thy Father . . . shall reward thee openly" (outside).

The secret of preaching *Jesus* is found in the *secret place.*

Wichita Falls, Texas

THE PULPIT

JAMES M. GRAY, D.D.
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CLARENCE EDWARD MACARTNEY, D.D.
REV. CARLTON R. VANHOOK
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Keeping Young

JOHN H. JOWETT, D.D.

They shall still bring forth fruit in old age.—Ps.92:14.

MRS. HUMPHREY WARD once said that Stopford Brooke's old age was "a triumph in the most difficult of arts. He was young to the very end. He knew what to give up and what to keep, and his freshness of feeling never failed." I am wondering if the word "art" gives the right interpretation. The word "arts" seems to suggest too much effort, too much careful purpose, too much anxious design, to explain something which ought to be very natural. One sometimes hears of people who are "trying to keep young," and their efforts are frequently not a little pitiful. They force themselves to go here and there, and constrain themselves into this and that mood, and they usually get very weary in their endeavors, and the wrinkles gather about their spirits as they have already gathered around their brows. Their efforts are too mechanical. It is something like a table fountain I once saw in a friend's dining-room. The waters were leaping and dancing like strong springs in the heather; but alas! I could hear the click of the machinery. There was too much art, and too little nature and life.

I like the Scriptural word better than Mrs. Ward's; "They shall bring forth fruit in old age." That takes us from art to nature, from the machinery into the garden. The beautiful growths are natural and spontaneous. They are the inevitable issues of certain deep and vital relationships. "They that be planted in the house of the Lord. . . . shall bring forth fruit in old age." A certain rootage is to result in certain fruitage. We are to abide in a certain soil and the fruit is sure. "He that abideth in me, and I in him, the same bringeth forth much fruit." And the fruit does not become more meager as the years increase. That is one of the marvelous surprises of renewing grace; the spiritual fertility is maintained to the end of the days.

But there is even more than this. "His leaf also shall not wither." That seems to suggest an antidote to the withering influence of the years. Even the leaf is to keep green. It is not to become sere and yellow. And the leaf is the early thing, the first thing, the thing of the springtime. "The tender leaves of hope!" These are to be upon the tree at seventy as they were at twenty. At autumntime his spirit is to be bright with the promise of the spring.

If there is any art at all it consists in just burying one's roots in the Lord. If we are rooted and grounded in him, the increasing years will have no terror. We shall face them with the alertness of children, and we shall greet the unseen with a cheer.

Four Great Anchors

C. M. SHELDON, D.D.

They let go four anchors from the stern, and wished for the day.—Acts 27:29.

THE world is storm-tossed. Anarchy, chaos and unrest boil like a tempest over Europe. The war is not over. It still surges in angry billows through men's hearts. America as well as Europe is "on edge" with labor troubles and political selfishness. At this time in our history it is a good thing to have the anchors of hope to throw out. They are these:

(1) An implicit and abiding faith in a great and loving God. We must believe that the world is in the hands of Him who created it and He will not let it go shipwreck.

(2) An implicit and abiding faith in a redeemable humanity. We must not lose our faith in the possibility of mankind to change its selfishness and become new born in Christ.

(3) An implicit and abiding faith in organized Christianity. Evil in the shape of Bolshevism is organized to destroy. We must have faith in the organization of goodness through the Church to overcome the evil.

(4) An implicit and abiding faith in a future. There must be a place in the plan of a good God for making crooked things straight, some compensation for all the pain and injustice here. Faith in a happy future for the sons of God is an anchor of hope much needed at this time in the restless history of men.

For Your Scrap Book

Reverend A. Wallace Copper, B.A.

Henerick Ibsen

HENERICK IBSEN was a poet. Too many people have attempted to make him a philosopher, social critic and social reformer. He was conscious of his creative artistic power. A young man who hoped to be a poet asked Ibsen the meaning of poetic art. He said, "To be a poet is to see." It was not mere physical details that he had in mind, but the eyes of imagination.

Henerick Ibsen had to struggle hard for his visions. They did not come like a flash. He bore down upon the images that lay in the shadow and gave them life. In his work he was driven by an inner compulsion. One time he said,

> "Poetry? that means writing
> Dooms-day accounts of our souls."

He wrestled with himself and his thoughts. It was true in his work as he said of "Peer Gynt" there must be a large amount of "self-dissection." He was infinitely sensitive. His soul was delicate. There were times his anger welled most richly and powerfully within him so that his imagination fostered his most vital and robust creations. It was then great joy flowed into his work.

What made him angry? It was the violation of a great ethical ideal. What was that ethical ideal? It was that human beings should be true to themselves and whole-hearted in their action; that they should give themselves without reservation to their highest thoughts and noblest desires. However, in spite of all this his works are literature and not textbooks on ethics.

In his youth he wrote festival poems and festival dramas for respectable citizens upon all sorts of national occasions. It is in revolt, when he begins to ridicule things Norwegian and to declare judgment upon society, that he suddenly becomes Norwegian. We learn nothing unusual from his genealogy. He had the typical background of an old Norwegian middle class family. In it we find strains from Denmark and Germany and even Scotland. No one would ever have believed that from such a lowly heritage there would flower a world citizen, the author of *Peer Gynt*. His mother was a kind woman. From her he never recalls a bitter word. She was like Inga, the king's mother in *The Pretenders,* who without complaint allowed herself to be sent away and who wished never to be a burden to anyone. Ibsen himself has told us he drew the picture of his mother in this character, and with necessary exaggerations she also became Ase in *Peer Gynt*. It was the boundless love of motherhood that Ibsen found in her.

In his childhood he was quiet and seclusive, more intent upon staying indoors, cutting out the caricatures of his friends and pasting them on cardboard. At an early age his imagination was expressing itself. In school he was fond of history. It was not long before he had won a reputation for unusual cleverness.

In later years he moved to Grimstad and gave up all connections with his home. He did not even write letters to his family or relatives with the exception of a few to his sister Hedvig. It is difficult to explain this apparent inhuman attitude. After he had started his literary career it was discovered his own family did not read his productions. Years after Hedvig read some of them. His youngest brother, Ole, at the age of eighty confessed he had read none of Ibsen's writings with the exception of a little from "Brand" and "Pillars of Society."

The dramatist later explained his difficulty with the family was caused by certain religious interpretations and tendencies. He declared his presence at home would have resulted in an unpleasantness and a strained atmosphere which he preferred to avoid. In his early twenties he wondered if he would ever be able to give adequately expression to the cravings of his soul. As a young chemist he said to a servant girl, "I shall never see the day when I am in my right place." Yet he was too strong to let himself be broken. These dark years give evidence of his tenacity. It seemed revolt had broken loose in him. He was an out and out radical tearing at the root of things, reading the deism of Voltaire, the pantheism of Goethe and the philosophical speculations of naturalism. Is

it any wonder in 1848 he wrote:

The wildness of the hurricane
Doth rage within my soul
Nor is there path or pilot known
Upon the sea of doubt.

* * * *

Alas, I am no child now,
Have not the childish mind!

He found new life straining violently for expression. He started to speak out. In talking with his friends he flung out bold and reckless hypotheses and wild paradoxes. He wanted freedom in all things and was in rebellion against every power that suppressed the individual. It was not long until he found himself the center of a little radical group whom he amused by making lampoons about the significant personalities of the town. He wrote "Cataline" in the apothecary shop of Grimstad. Strange as it may seem he had attended few theaters. His reading had been scant, and confesses Shakespeare was only a name. Who taught him to write drama? Where was the origin of "Cataline?" It is not too much to say it came from the revolutionary elements of his soul.

After he had written "The Warrior's Barrow," which had been accepted by the local theater, Ibsen said, "I have never written anything simply because I have found a good subject. Whatever I have produced as a writer has had its origin in a vital feeling or a vital situation." In 1850 he entered the university but did not continue as he failed in Greek and Mathematics. Writers were not extravagantly paid when Ibsen wrote. A book dealer by the name of Steenshall bought the publishing rights of "Cataline" and "The Warrior's Barrow" and "The Golden Harp" for the gigantic sum of ten dollars. Ibsen and his friends became so poor the noon-day meal was dropped from the schedule. They would walk to town and come back at such a time that others might think they had eaten. In dire need Ibsen sold some of his supplies of "Cataline" to the grocer for wrapping paper so that he could buy food. In spite of these conditions however, the soul of Ibsen was replenished. It seemed the cry for freedom in industry, society, and national life was heard everywhere. Such a cry drew a hearty response from the soul of Ibsen. He was not a philosopher. He neither created nor accepted a philosophical system. His soul could not settle down to any system. It was constantly in revolt.

He did not want fame and wrote under an assumed name. Concerning his presence at the theater during the performance of "The Warrior's Barrow," he himself said, "I hid in the darkest corner—it was terrible." One of the German theatre managers said of him: "He is a small close-mouthed Norwegian with wide-awake eyes."

(Continued next month)

Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

Topic for August 14

Can Young People Believe in Miracles?

CARL MCINTIRE, D.D.

Scripture: John 2:1-18.

THE answer to this question depends not upon whether a person is "up-to-date" or "out-of-date" in his thinking, scientific or unscientific in his method, but upon what view he holds of God. Is God subject to Law! or is law subject to God? There is in one's reply to this question all the difference between pagan Platonic philosophy which so dominates the thinking of the day, and Christian Thought. If God is subject to Law then He must adjust himself accordingly and it is impossible for Him to work contrary to Law or without it. A miracle is impossible. Consequently educators and scientists tell us that we can no longer believe in the miracles of the Bible, for the universe is completely controlled by Law; and literary critics have endeavored to dismiss the miracles of Scripture—the Supernatural—as myths or by offering some rationalistic explanation. If, on the other hand, law is subject to God, then God is absolute and all law is derived from Him. He is free to act according to the counsel of his own Will and may set aside law. According to one answer the ultimate things in the universe is Law! according to the other it is a Personality. The truly Christian thinker believes that "law is subject to God" and with the God of Scripture as the Creator and Sustainer of everything "all things are possible." Miracles can happen.

The question as to whether miracles have happened is a historical one whose answer depends upon the sufficiency or insufficiency of evidence. In the course of history has the supernatural intered at any place? The witness of history to the resurrection of Jesus Christ, to all that Christ did, and to all that He said concerning the Old Testament presents itself. The person who denies the

possibility of miracles sets out, regardless of the trustworthiness of such testimony, to show that it is untrue. But the person who believes that miracles are possible is free to examine the evidence as to its credibility or not. The evidence concerning the resurrection of Christ is overwhelming. Such a thing did happen. Such a person as the supernatural Christ lived. We can believe in miracles!

What is a Miracle?

Much confusion concerning belief or unbelief in miracles would be removed if we came to a knowledge of what a miracle is in the Biblical sense. Some think that the radio and other inventions are miracles. Anything which takes place which we cannot understand, we are told, is a miracle. We cannot understand electricity—who can define it? But electricity is not a miracle. Neither is a miracle wrought by a "higher law." That which is the result of the working of the laws of God either known or unknown is not a miracle. In the true sense "a miracle is an event in the external world wrought by the immediate power of God;" or in other words, God just reaches down and does something! God works in two ways in this world: through the laws which He has established; and by His own immediate creative power. Water will always be water; but at Cana Christ removed the embarrassment of the wedding host by creating wine out of water—a miracle.

Why did Christ work Miracles?

Jesus Christ worked miracles in order that men might see His power, and believe His claims to be God and the Saviour of sinful men. When Jesus turned water into wine we are told "His disciples believed on him" (John 2:11). Nicodemus said, "No man can do these miracles that thou doest, except God be with him" (John 3:2). Jesus tells Thomas, "Believe me that I am in the Father and the Father in me: or else believe me for the *works'* sake" (John 14:11). The miracles were "signs"—a witness to his power and person.

Do Miracles take Place Today?

Certainly we do not see miracles like Jesus performed taking place around us. Water is not made wine. Five loaves and two fishes will not feed more than a dozen people, much less five thousand. The dead are not raised. Jesus Christ is not here to do such miracles, and He has not given such power to any of us. However, the Bible teaches that miracles do take place today. Christ said, "Greater works shall he [the one who believes on Him] do; because I go to my Father." Is it possible that we are to do greater miracles than Jesus did? To what was He referring? Jesus Christ was speaking of the miracle which takes place every time a man is born again. Regeneration is a miracle. God by his immediate creative power changes a soul "dead in trespasses and sin" into a new creature who becomes a Son of God and has eternal life. This miracle takes place through our telling others the story of how Jesus died for the sins of men upon the Cross. Spiritually dead men are made spiritually alive—a miracle. God also works miracles today in answer to the prayers of Christians. People are restored to health after medical science has frequently given them up.

QUESTIONS FOR DISCUSSION

1. What are the seven miracles in the Gospel of John, and how do they witness to Christ's saving power?
2. What are the common objections urged against the miracles of the Bible? How may these objections be answered?
3. Does the Devil have power to work miracles? Is he thus deceiving people today?
4. Name some outstanding Old Testament miracles?

Topic for August 21

The Parables of Jesus

CARL MCINTIRE, D.D.

Scripture: Luke 15.

THE Old Testament predicted that Jesus would speak in parables (Matt. 13:34-35), and throughout His public ministry He frequently employed them. Some of Jesus' parables are long and others are very short, comprising only a few lines. Because of the similarity of the short ones to similes and metaphors it is difficult to determine just how many parables we have in the New Testament. But it is certainly clear that we have at least thirty-three by Him. Eight deal with the nature of the Kingdom of Heaven; nineteen, or thereabout, illustrate the Kingdom of Heaven in the individual life; and five or six were delivered during the last week at Jerusalem. Parables constituted a most important part of Jesus' teaching.

What is a Parable?

The little girl did not miss the true import of the parable far, when she said, "a parable is an earthly story with a heavenly meaning." A parable rests for its teaching upon the parallel between the natural world and the spiritual world. It is this that distinguishes it from the fable. The author of a fable puts into nature something that is not originally there, in order that he may draw out again the lesson which he desires. The setter-forth of a parable relates a story which, in all its parts, is true to nature, and finds in that nature, when rightly interpreted, the higher principle which he seeks to bring forth. A parable is an outward symbol of an inward reality. The things in earth are a pattern of the things in heaven. God made them both. In short, a parable is a narrative, either fact or fiction, which is true to nature or to life, used for the purpose of conveying spiritual truth to a hearer.

Why did Jesus use Parables?

We cannot say positively that Jesus used parables for "this or that" reason; but the nature and value of the parable itself may suggest to us why He employed them so frequently in His discourses.

1. Parables attracted attention and were easily remembered. We have all observed that when a public speaker descends from abstract reasoning to concrete illustration, and clinches his argument by a forceful story the audience immediately is hushed into a breathless silence. The Lord knew the value of the "concrete" and this peculiarity of human nature. Men are like children, they enjoy stories. Besides, in all the stories which Jesus told He spoke of most familiar things, of wheat, pearls, loins, fishermen, thieves, and the market place; and the common people who thus heard Him gladly could follow and remember His stories.

2. Parables prevented Jesus' hearers from being repelled by too sudden revelations, either of His

purpose or of His message, and enabled them to condemn themselves. His hearers were largely prejudiced against the truth which He came to teach, for they expected an earthly king; and by means of these delightful stories He secured the presentation of the truth to their minds in a form which, for the time at least, disarmed antagonism. Jesus would picture in a parable a man who was unjust and ungodly while the hearers readily condemned such a man, only to realize later that they were that person themselves.

3. Parable stimulated inquiry, and tested the character of His hearers. The man who saw in the story nothing but a story would turn away. And it was this, which was possible in the nature of the parable, which enables us to understand the puzzling verse of Matt. 13:13: "Therefore spake I to them in parables, because they seeing see not, and hearing they hear not, and do not understand." But the man who saw a suggested spiritual truth in a parable would make further inquiry as the disciples frequently did.

How are Parables to be Interpreted?

Our Lord has given us the key in his exposition of the parable of the sower (Matt. 13:24-43). Each parable is told for the enforcement of *one main* truth. To that purpose each parable is particularly devoted without seeking to run into minute detail, or giving a significance to every little thing that is introduced. But, we ask, "How may the main point be discovered?" This can usually be determined from the manner in which the parable is introduced, or from the circumstances in connection with which it was delivered. As in the case of the parable of the Good Samaritan the circumstance with which it was delivered shows it to be the answer to the question "Who is my neighbor?" Great error has resulted from pressing the various details of a parable into great spiritual truths. Always find the one teaching of each parable!

QUESTIONS FOR DISCUSSION

1. What is the setting of the three parables of Luke 15?
2. What errors have arisen from pressing the details of the parable of the prodigal son?
3. Name several outstanding Old Testament Parables.

Topic for August 28

Why Does Christ Teach, "Ye Must Be Born Again"?

CARL MCINTIRE, D.D.

Scripture: John 3:1-21.

JESUS astonished the inquisitive Jewish ruler, Nicodemus, by announcing "Except a man be born again, he cannot see the Kingdom of God." Just how a man could be born a second time Nicodemus, as well as many modern men, could not grasp. But he did see what Jesus had intended, that the new birth meant a new beginning in life. Of course, a man could not become a baby again. Jesus quickly explained that He was not talking of a physical birth, but of the spiritual birth, "That which is born of the Spirit is spirit." As the physical life begins by birth; so also the spiritual life must begin by birth.

In this vivid parallel Jesus taught that spiritual life does not belong to a man at physical birth, but must start in the life of a man by the work of the Holy Spirit. The working of the Spirit in bringing to pass the new birth is unseen; but the result of the new birth is visible to men. A simple illustration now served Jesus. He said in substance, "Look at the wind. You do not see it; but you see its effect. You know not whence it came or whither it is going. So it is with the Spirit." "How can this be?" replied the astonished inquirer. Jesus gave the simple answer, "This new birth takes place here on earth. You can witness its effect in the lives of others. If I tell you of things which take place here, and you a ruler who knows the value of testimony receive not this testimony, how will you believe me if I tell you of the greater things in Heaven of which I am a witness." The new birth is absolutely essential for spiritual life, for eternal life!

The Natural Man

The person who has not been born again is called in Scripture a "natural man." He has a soul and a body, but is dead in trespasses and sin (Eph. 2:1). "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him" (I Cor. 2:14). He delights in the lusts of the flesh and in the lights of the world, and his destiny, because of the sin in which he was conceived and lives is eternal separation from God. The natural man is not a Son of God (John 1:12, 13). When one is born again he becomes a "spiritual man" and the things of the Spirit of God which are spiritually discerned are no longer foolishness but the delight of his life.

The Nature of the New Birth

We had nothing to say about our being born physically. When we came to consciousness and found that we were alive, we already had been born of our parents. So it is with the spiritual birth. When we come to the consciousness that we are spiritually alive, we have already been born by the Spirit of God who works as mysteriously as the wind which blows (John 1:13). However, let us not forget, that in causing the new birth the Spirit of God works only with the Word of God (I Peter 1:23). It is the Spirit of God which enables a man to accept Christ as his Saviour.

The Time of the New Birth

Sometime between the cradle and the grave a man must be born again if he is to enjoy the presence of God forever. The exact time in life when this takes place is answered in Scripture: "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). When a man trusts Christ and Him alone for his salvation from sin he is then born again. Some men can name the day when they were changed; others who were perhaps reared in a Christian environment cannot date the change, but know they believe. Both experiences are true.

Spiritual Babies

The Apostle Peter carried the parallel between the physical and spiritual births a step further. When we are born physically, we are babies: so also we are born spiritual babies. A physical baby thrives only upon milk: so we are instructed, "As new born babes desire the sincere milk of the Word, that ye may grow thereby" (I Peter 2:2). Young people, are those of us who are saved feeding upon the Word, or are we emaciated? Read it daily! "Ye do err, not knowing the Scriptures." God has prepared for us the food; we

can blame only ourselves if we do not eat and be filled!

The Certainty of the New Birth

There is no doubt in any of our minds about our being born physically: neither should there be an uncertainty about our spiritual birth. We should know it! The Bible tells us plainly how we may know that we are born again. I John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." I John 2:29. "Every one that doeth righteousness is born of Him." John 3:15: "Whosoever believeth in him shall not perish, but have everlasting life."

QUESTIONS FOR DISCUSSION

1. What similarities may be drawn from the parallel of the physical birth with the spiritual birth?
2. Should we be able to tell the difference between the person who has been born again, and one who has not? Discuss the differences.
3. Are ministers of the gospel making the distinction between the man who is born again, and the one who is not?
4. Think of the reasons why young people do not read their Bibles? Are these reasons sound?

Topic for September 4

How Do We Know God?

CARL MCINTIRE, D.D.

Scripture: John 4:5-24.

THE many religions of the world are false efforts of men to find, "to know God." Men have thought there is a God, or gods and have sought to feel and to have Him. Christianity alone, enables men to know God. At the start let us make a most necessary distinction between "knowing God," and "knowing there is a God." This distinction is not usually made and leads to confusion of thought, and to error. You may believe there is a God, as the heathen do, and yet you may not know God. You may believe there is a President of the United States and may know many things about him, yet you do not have personal fellowship with the President. As Christians our knowledge that there is a God comes from two sources: (1) Nature—the general revelation of God. (2) the Bible—the special revelation of God. But we do not *know God* until we have accepted Christ as our Saviour and God comes to fellowship with us when the obstruction of sin between God and man has been removed for us by Christ's atoning death. Let us discuss these.

Nature

It is from the world as we see it, and ourselves as we find them, that men of every race have concluded there must be a God. Somebody made the world; or at least, the universe came from somewhere! We observe a plan by which things grow; a design by which things are patterned; a system on which things move, all of which indicate intelligence. The snowflake with its myriad designs, the leaves with their numerous patterns point to God. In short, men find the footprints of a divine designer and the fingerprints of a perfect planner upon the universe. It is from nature, plus their own distorted imaginations that the people of the world outside of Christendom have secured their idea of God. Nature is not God: neither is God nature. We cannot fellowship with God merely by going out and "communing with nature." Nature can only tell us some of God's characteristics, and that there is a God.

The Bible

The Bible, God's special revelation of Himself and of His plan of redemption tells us most definitely who God is, and what His relation to this world is; It is only in the Bible that we learn that God is a living Person (Jer. 10:10), that His is *one* Person (Deut. 6:4; I Cor. 8:4), and that He is a Spirit (John 4:24). The Scriptures present to man's distorted mind the true picture of God. But let us understand definitely, the main purpose of the Bible is not to tell men that there is a God—though the Bible does do this—but to tell men how they may know God. From cover to cover the preeminent person is Jesus Christ, the Son of God who came to reconcile men to God. He came to bring man back to fellowship with God. God wants men to know Him.

Jesus Christ

The Bible is emphatic and intolerant in its teaching that only by Faith in Christ can one have life, and only by Christ can men know God. Jesus said, "This is eternal life that they might *know* thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). If a man "knows God," according to this statement, he has eternal life.

In our Scripture Lesson the woman at the well asked Jesus if she could worship God in a nearby mountain, to which she pointed, where her fathers had worshipped. His reply was the same which He gives to every pagan worshiper—to every person who does not come to God through him—"ye worship ye know not what." Or in substance He said, "Ye believe there is a God. You are right. Ye bow in worship, but ye do not know Him. Salvation is of the Jews. If ye would know God you must come to Him in the way which He has revealed to the Jews—through the Messiah."

Cornelius (Acts 10) knew that there was a God, but he wanted communion with God! Peter preached Christ unto him. Cornelius believed and found fellowship with God. Only when a man accepts Christ does he know God.

Results

When we come to know God through Christ, then, and not until then, does God become our Father. The unsaved man may believe there is a God, but God will only be the Judge on the Judgment Day. Just belief in God will not save; it takes Faith in Jesus Christ! When we come to know God through Christ, then, and not until then, do we become Sons of God, heirs of the covenant promises, and joint heirs with Jesus Christ. When a man comes to know God through Christ, then, and not until then, does he know the love of God; for it was the love of God that sent His Son to die for the sins of the world that men might enjoy the presence of God forever.

QUESTIONS FOR DISCUSSION

1. What is God? What is the Trinity?
2. What is the fundamental distinction between Christianity and all other religions? Why is Christianity the true religion?
3. Discuss the errors which may arise from confusing "knowing God" with "knowing there is a God"?

Atlantic City.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Religion and Science Again

SECOND ARTICLE

CONTINUING from last month our analysis of the book entitled *Science and Religion,* we come to the contribution of Professor Bronislaw Malinowski, who is the Professor of Anthropology in London University. As a specialist in his department, which includes comparative religion, he sees clearly that man is inherently religious. Differing from many of his fellow-scientists, he holds that magic, fetishism, totemism, polytheism and other forms and practices are the outgrowth and manifestation of inherent religion, not that they gave rise to religion itself. Such a position is certainly reasonable, and is not, like its rival theory, putting the cart before the horse. It also proves that some adequate cause must be assigned for the universal religiousness of the human race. What other sufficient cause can be assigned than that which we find in the Bible, namely, that man was originally created a religious being in the image of his Maker? But, unfortunately Professor Malinowski does not reason back that far, and therefore leaves the problem of the origin of religion very much in the air.

Our scientist takes another significant position. He maintains that, among people of the primitive cultures, "animism is the belief in the human soul, and its survival after death. . . . It declares that nature is animated by spiritual beings. Put in plain English, this savage belief is nothing else than faith in immortality and in a spiritual side to the world." Thus animism (other forms as well) is a manifestation of religion, not the source of religion. All this is good, and we believe it to be a fair scientific induction from the facts. However, further on in his essay our scientist makes a pathetic confession. Here it is (p.77):

> Personally, I am an agnostic. I am not able, that is, to deny the existence of God; nor would I be inclined to do so, still less to maintain that such a belief is not necessary. I also fervently hope that there is a survival after death, and I deeply desire to obtain some certainty on this matter. But with all that, I am unable to accept any positive religion —Christian or otherwise. I cannot positively believe in providence in any sense of the word, and I have no conviction of personal immortality.

Further on he thus chides the disbeliever who arrogantly says that he has no need of God:

> It is the proud answer of the confident atheist, but it does not ring true to the humble agnostic. On the contrary, I should say that God is a reality and not a hypothesis, and a reality of which I am in the greatest need, though this need I cannot satisfy or fulfill. The typical rationalist says: "I don't know and I don't care." The tragic agnostic would rejoin: "I cannot know, but I feel a deep and passionate need of faith, of evidence and of revelation." . . . Modern agnosticism is a tragic and shattering frame of mind. . . . Is science responsible for my agnosticism and for that of others who think like me? I believe it is, and therefore I do not love science, though I have to remain its loyal servant.

All this is certainly pathetic—tragic, in fact—and most significant. It shows the shattering effect on the earnest soul which cannot or will not accept the satisfying revelation which God has given to the world through Jesus Christ and the Bible. Here is where we see the impasse of science and mere reason, and realize the need of a distinct Christian experience which comes through faith and prayer. Our professor seems to be of a kindly and gentle spirit, but makes a mistake when he deals with Fundamentalism and casts a gratuitous reflection on Mr. Bryan, whose arguments and questions in his book, *In His Image,* have never been adequately answered. Dr. Malinowski's essay proves once more that mere human science cannot give us a satisfying religion.

Very different is the atmosphere of the contribution by Rev. H. R. L. Sheppard, Dean of Canterbury. He is at least something of a Christian and has a positive faith. He says that science is not his primary interest. His chief interest, he says, is the Christian religion, to which he adds, "by which I mean Jesus Christ, His views about God, and His Sermon on the Mount."

That, of course, is good as far as it goes, but why does he not go further? Why does he not say that he believes in Jesus Christ and the whole Bible which bears witness of Him? The rest of the New Testament is as well attested as is the Sermon on the Mount. Do we find Christ's whole doctrine of God in the Sermon on the Mount? If so, why did He say so much more about God in both the Synoptics and the Gospel of St. John? That Dean Sheppard is not consistent is proved by the fact that, on the very next page, he quotes approvingly from St. John's Gospel: "If ye abide in my Word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free."

As to the relation of religion and science, he thinks there need be no controversy, at least, of the bitter sort, between them. Science cannot determine our religion for us, because it deals with another class of truths, and religion only with those of a spiritual character. He says kindly, and somewhat incisively, that theologians cannot always follow the scientists or adopt their dicta, because they often differ so widely.

Canon B. H. Streeter, D.D., is another well-known British liberalist. He furnishes the next chapter in this collection. He is a little hard to follow and to analyze, perhaps for the very reason that he does not have a clear and definite evangelical belief. His strong point is that mere mechanism cannot account for the higher qualitative values, and overlooks a large body of facts that belong to the experiences of mankind.

We cannot agree with him when he calls Christianity and Buddhism the "two great intuitions of the race." Christianity did not come by mere human intuition; by its own testimony it came by revelation. Proof: "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, He hath revealed (Greek, *exegeted*) Him."

Canon Streeter ends with something good; yet it falls short of the whole truth. He declares that he would maintain "that Christ did, and that the Buddha did not, attain to the ideal." But he spoils it by saying that Christ was "the ideal *man*." Then he adds: "His personality is a mirror in which can be reflected the *quality* of Reality—that is, the heart of the Infinite Being." Thus one does not know whether the Canon would call Christ the God-Man or not. The value of his article lies in the fact that it is a strong *apologia* for religion as a spiritual reality over against the deniers.

The evangelical believer cannot help feeling that the next essayist comes nearest to the Christian truth of any of the contributors thus far tested. He is Rev. C. W. O'Hara, S.J., M.Sc., Professor of Mathematics and Astronomy in Heythrop College, England. He is also called Father O'Hara, which would indicate that he is a Roman Catholic. He traces in part the history of science since Robert Boyle's day, and comes to the conclusion that the leaders of present-day science are much more friendly to religion than their predecessors were at the close of the nineteenth century. Their outlook is wider and they see that religion is just as outstanding of a phenomenon in human affairs as are the phenomena of material things. Such a fact cannot be ignored by the open scientific mind.

While there may be some reasoning in a circle and some begging the question in Professor O'Hara's logical processes; yet any one who has had the experience of the truth as it is in Christ will know that he states the truth. Whether his statement will convince the skeptic is another question. Rightly he holds that in religion—the Christian religion —"certainty is reached by the same intelligence which reaches scientific truth." We would feel disposed to put it in this way: Spiritual facts make their impingement on the same center of mental consciousness as do sensory facts, and are thus just as clearly verified as are physical data.

The next essayist in this symposium is Sir Arthur S. Eddington, whose book, *The Nature of the Physical World*, has made his name a household word. But it must be admitted that his essay is hard to analyze. His mode of argument is abstruse—at least, in this essay. As far as we can make out the core of it, it is this: Mankind has experiences that are above and different from mere sensory or physical experiences. He thinks, he reasons, he feels, he perceives moral values, he exercises volitions (knowing that he is not a mere Robot), he has distinct religious emotions and intuitions, he asks the crucial question, "What is truth?" These experiences cannot be accounted for in terms of physics and chemistry and mechanics. Besides, they are too important and have too potent an influence on our lives to be regarded as mere illusions. That being true, the only way to account for the whole gamut of

human experience is to admit that there is a realm of spirit as well as of matter.

There is nothing distinctively Christian about the religion here advanced, which may be said to be a kind of pallid and hesitant theism. We suppose that Sir Arthur is speaking only as a scientist, and intends his essay for the eyes of scientists. Perhaps if he were speaking as a Christian and to Christians, he would speak more articulately. He closes his contribution in this way, speaking of the power of inner conviction of religious truth:

> I think that this power can be nothing less than a ray proceeding from the light of absolute Truth, a thought proceeding from the absolute Mind. With this guidance we may embark on the adventure of spiritual life, uncharted though it be. It is sufficient that we carry a compass.

Whatever that may mean, it falls far short of the assurance that comes to the soul through Christian faith. Such a faith knows that the spiritual life is not an "uncharted" adventure. It gives the Christian both a chart and a compass.

Our next essayist is a philosopher, Professor S. Alexander, the author of *Space, Time and Deity*. He believes that science is more friendly to religion than it used to be. Still, we wonder whether the so-called approach of science to religion in these days is not somewhat overworked. We can well remember that, in the latter part of the nineteenth century, there were Christian scientists as well as anti-Christian. Among the latter were Darwin, Huxley, Spencer and Haeckel; but, on the Christian side, we had Agassiz, Dana, McCosh, Dawson, and some others. In those palmy days the men of science were not all unbelievers, just as they are not all unbelievers today. We must remember that we have scientists today who reject Christianity.

We cannot agree with Dr. Alexander in his advocacy of emergent evolution. Let us give the outline of his conception. From matter life emerges; from life mind emerges; but evolution should not stop there, and so from mind deity emerges—or, rather, *will* emerge, for deity has not yet arrived. We hold this to be bad science and poor philosophy. It becomes absurd the moment it is articulated. Science is far from having proved that dead matter ever evolves into living matter, or that physical life ever produces mind. And what good would a god do for the world who has not yet come into existence? This is a very pale and anemic type of religion.

When you come across an article by Rev. W. R. Inge, Dean of St. Paul's, you may expect something spicy and well expressed. He is a brilliant Modernist. But it is hard for a Modernist to be consistent. An example occurs in his very first paragraph. First he commends the courtesy with which the debate in this symposium has been conducted; then straightway he makes the following unkind fling:

> There is plenty of rudeness still, if we know where to look for it—for example, in the pulpits of Tennessee and on some rationalist platforms nearer home. But this style of controversy is now left to the half-educated. Our discussion has moved on a higher plane.

We must say that we know a number of preachers of Tennessee—evangelical ones, too—who would not thus try to belittle and cast scorn on an opponent.

On the whole, however, we feel that Dean Inge has set forth the clearest and most cogent arguments in the book for the theistic worldview, and has convincingly shown up the inadequacy of mere mechanism. While we need not summarize his presentation, here is a conclusion to which his argument logically leads:

> Naturalism, based on abstract study of quantities without qualities, aspires to give us a closed, water-tight system. It is not water-tight; it is leaking everywhere.

That is a pat way of expressing a conclusion that has been reached by a legitimate logical process. In the midst of a strong argument for the freedom of the will within proper limits, the dean injects this acute sentence as a parenthesis:

> There is, however, a newspaper called the *Freethinker*, which exists partly to deny with vehemence the possibility of free thinking.

The last contributor to this symposium is Dr. L. P. Jack, so well-known as the former principal of Manchester College and at present editor of *The Hibbert Journal*. He is also strongly theistic and believes that a concord may exist between science and religion; although he does not think it necessary to reconcile them completely; in some ways they may be "beautiful enemies," as Emerson phrased it. Dr. Jack takes Professor Alexander's doctrine of an "emerging deity" to task in a clever way, saying:

> Cold comfort is all I can get from that [doctrine]. Apparently we must wait for deity to emerge from mind, as mind has emerged from life

and matter. But how long is our waiting to last? Ten years or ten million? And can we be sure that emerging deity is worth waiting for? Might it not be wise to ring down the curtain before it emerges, on the chance that the day of the Lord when it comes will turn out to be darkness and not light? When I read some of the Hebrew Psalms, I cannot help thinking that deity has emerged already, without being observed by the philosophy of emergence.

While there is a tone of good-natured raillery in this paragraph, it does expose the futility of the philosophy of an emerging deity. The rest of Dr. Jack's article has more or less value in showing that mere materialistic mechanism will not account for the sense of values, qualities, good and evil, truth and error, in the experiences of mankind. These higher things can be explained only by the theistic world-view.

Our study of this volume has been of some profit to us. The arguments of neither the scientists nor the Modernists—the only two classes represented in the book—seem to us to get very far in depicting a religion that is satisfactory or that has a real redemptive power in it. So we are more than ever persuaded that the world needs just such a special divine revelation as we have in the Bible.—*L. S. K.*

"Is Evolution True?"

A series written by Dr. W. Bell Dawson

Appreciation from Australia

AN enthusiastic welcome to the series of five pamphlets with the above title has been received from Australia. It comes from the Director of a Depot in Sydney, N. S. W., from which a large amount of Gospel literature is distributed; and who is also the Proprietor of a widely-circulated Evangelical periodical. He says that these pamphlets on Evolution are "exactly what we have been looking for, for some time past;" because the University there, and the High Schools as well, are "riddled with evolutionary teaching."

He is therefore sending out a circular letter, to promote the distribution of these pamphlets in the High Schools. In this way, the young people will be warned, before they reach the University level. He makes this remark upon the endeavour: "The booklets are sure to meet with favor, and also I believe will prove of immense blessing to the growing lads and girls who are, in the High Schools, brought into contact with the teaching of the Evolution Theory." His circular letter is as follows:

W. Bell Dawson, Esq.,M.A.,D.Sc.,F.R.S.C., has written five pamphlets as per list attached hereto. They are very timely as there can be no question that the Evolution Theory is being taught in the Schools throughout the Commonwealth, and as the author puts it,—"The way Evolution is taught in the Schools is very unfair, as the pupils have not adequate knowledge to judge of what they are told." He adds: "Evolution also stands directly in the way of accepting the truth of Scripture on the Fall and Redemption."

We shall shortly have a full supply of these pamphlets, though the quantity will be limited. We are booking orders at once feeling sure many pastors, Sunday School Superintendents and others, will be very glad to avail themselves of the opportunity to secure an answer to the Evolution Theory which the children can understand, showing the unfounded character of Evolution. The booklets are written with this end in view, dealing with various aspects of the question, and should be placed in the hands of at least every boy and girl attending the High Schools, etc. Dr. Dawson writes with competent knowledge and as a well instructed Christian, seeking to safeguard the youth from the inroads of error and to establish them in the truth.

The pamphlets will be sold at the lowest possible price. Should you desire to have a supply of these pamphlets when received, we shall be glad to have your order on the form enclosed.

Series

1. *How the Creator has Planned for His Creatures.* In the course of creation, God planned in advance for what was to be. He provided food for creatures before He placed them in the world. His foresight and power are thus evident, and things did not "develop" of themselves.

2. *What the Stars, Plants and Atoms all tell us.* There is no evolutionary development in the inorganic realm; there is breaking up and wearing out, but no uplift. This is the outcome of modern research. Plants do not exhibit a connected chain; the various groups stand in contrast with each other.

3. *The Story of Living Things of Long Ago.* Each group of creatures superseded the one before. The three main categories of animals are separated by physical disturbances, and are unconnected. The various types of creatures were all more highly developed at some period in the past, than those that are now living. There is thus no continuous development.

4. *How did Man Come to be?* No connection between man and the animals. Evolutionists obliged frequently to change their ground; and cannot agree among themselves. Earliest men known are as intelligent as those of today, as shown by their skulls. Reasonableness of the account of man in the Bible.
5. *Error, and the Way of Truth.* Nature is obedient to law; man is the exception. He has disregarded the will of God and done wrong. The contrast with Evolution, or the continuous improvement of man from an animal. Evolution thus sets aside the need of redemption and a Saviour. Result of its teaching on moral behaviour, and true uplift through the Gospel.

Reviews of Recent Books

How the Churches Grew in the Olden Days. By Rev. Edward Last. Marshall, Morgan & Scott, Ltd., 1,2,11,12 Paternoster Buildings, London,E.C.4. It may also be ordered from the author, 19 Seymour Rd., Southfields, London,S.W.18. Paper bound, one shilling.

While this book contains a good deal of criticism of the present status of the churches, it is, on the whole, a stirring message of hope and cheer. The author presents most effectively the reasons why the early church was so successful in winning souls and in extending the borders of the kingdom. There was pith in the preaching of the early church; it was not pointless and indeterminate, as is much of the preaching today. The early church had the true message of the gospel, and that meant power. That church had a definite and all-dominating purpose—to bring souls into saving relation with Christ. There was much prayer then; the one-by-one method of evangelism was used in connection with the gospel preaching; sinners were made to realize their guilt and need of salvation. Other salient factors are forcibly presented to show why the early church was so mighty in kingdom-advancement, in spite of the cruel persecutions it suffered. The same factors will make the church spiritually powerful today. Such is the author's earnest plea and argument. This certainly is a stimulating book.

Lectures to Young Preachers. By George Henderson. G. F. Vallance, Publisher, 2 Broomhill Rd., Goodmayes, Essex, England. 2s. 6d.

A preacher who has himself had much experience and has met with eminent success is the proper person to give instruction to young ministers. For that reason this book is of more than ordinary value. It offers many excellent suggestions to ministers who are no longer so very young, as well as to those who are still young. The author treats his subject under three main sections: the first deals with the preacher's spiritual life, experience and qualifications; the second with his mental equipment; the third with the proper care of his body. Then he adds a section on preaching, in which many pertinent admonitions are given. A last section gives some miscellaneous counsels, and they, too, are very apropos. If there is a sufficient demand for this volume, the author promises a second volume, for he says, "I have much more to say on this subject." We very much hope that Volume II will soon be forthcoming, and will prove to be a worthy companion volume of this one.

From Maumee to Thames and Tiber: The Life-story of an American Classical Scholar. By Ernest G. Sihler, Ph.D. Johns Hopkins, 1878. The New York University Press. 1930. Pp. 269. $5.00.

There is a notion in some quarters that profound scholarship cannot dwell with a sincere evangelical faith. It is hardly necessary to say that the notion is false; but it is, nevertheless, a delight to meet with the combination in the concrete, and have a visible demonstration of the power of the gospel in a highly trained classical scholar. Dr. Sihler is the son of a Lutheran clergyman who came to this country as a missionary in 1843, and the character of the man is shown in the fact that he had hardly been here three years when he organized the "Practical Theological Seminary" to care for the needs of his field by training young men for the ministry. Fort Wayne was then his location, and for many years he was a power in his denomination, helping, incidentally, to found the "Evangelical Lutheran Synod" at Chicago in 1847.

It was his intention to have his son follow in his steps, and he made many sacrifices to give him a first-class education. Back in Germany the son found himself and decided for a career in the Classics. Few men have ever gone so deeply into original sources. Dr. Sihler knows his authorities at first hand, and his contributions to church history are therefore unusually valuable. When he states

that he has no use for a theory that would graft Christianity onto Neo-Platonism or for one that would reverse the process, other men can have little to say. He knows whereof he speaks, and such speculations lose their importance when his conclusions are admitted to the discussion.

In this autobiography both ministers and laymen will find a story of intense human interest. With all his immense learning, Dr. Sihler has still remained a humble follower of Jesus, and his direct simplicity has a wonderful power to attract men and leave them convinced of the soundness of his reasoning. No better life story can be put into the hands of a young person; for no sordid motive has ever had a place in Dr. Sihler's career. His sense of honor, which made him repay the cost of his education and kept him from ever putting money ahead of the pursuit of truth, can hardly fail to be an inspiration to an ambitious young person, while checking any tendency to undervalue the higher things for things that are mercenary in their nature.

As the first Ph.D. in Greek at the Johns Hopkins University, Dr. Sihler was in a position to know many things, and he has told them in an interesting way. His travels are also set forth in a fashion not often equaled. In short, like everything else that he has done, this volume is an unusually fine bit of work. It contains many classical allusions, but they are not forbidding.—*H.W.Magoun.*

Bible Difficulties. By Professor W. Arndt, M,A., D.D. Concordia Publishing House, 3558 South Jefferson St., St. Louis, Mo. 75 cents.

Several years ago we gave a favorable review of Dr. Arndt's book, *Does the Bible Contradict Itself?* We are glad to note the announcement that a second edition of this book has now been issued. In addition to this encouraging fact, the publishers have issued another book by the same author—the book now under review. Much as could justly be said in praise of the first book, this second one is still more important. To find and exploit difficulties in the Bible has been the stock in trade of infidels for centuries, and is made much of by Modernists at the present time. Therefore a new book, which makes use of the advanced technical knowledge of the present day, is a real desideratum; and here we have just the book that is needed. Dr. Arndt is a most capable apologist and an excellent Biblical scholar. In his first chapter he deals with Biblical difficulties in a general way, and makes some suggestions that all Bible students should read and heed. Then in successive chapters he treats of the following themes: "The Miracles of the Bible;" "Moral Difficulties" (very acute); "Historical Difficulties;" "Difficulties from the Viewpoint of Science" (a signal chapter); "Miscellaneous Passages." Note some of the subjects here treated in the author's adequate way: the serpent in Eden, Satan in the book of Job, the sorcerers in Egypt, the witch of Endor, the slaughter of the prophets of Baal, demoniacal possessions, Joshua's commanding the sun to stand still, the Noachian Deluge, destuction of the Canaanites, and many more. Dr. Arndt has done so good and thoroughgoing a work that we believe many souls will be helped and benefited by it. The book should go into the hands of troubled Christians to galvanize their faith; also into the hands of unbelievers to extricate them from their spiritual difficulties. Yes, it is a good book for everybody. Our advice to our readers is, Get the book at once.

Grace in the New Testament. By James Moffatt, D.D.,LL.D. Ray Long & Richard R. Smith. Inc., 12 East 41 St., New York. $3.00.

A large book like this one (419 octavo pages), with its elaborate and roundabout treatment of the subject, is hard to review. Dr. Moffatt is well-known for his modernistic tendencies, which are especially evident in his translation of the Old Testament, and so the evangelical reader feels that he must be on his guard lest the author's subjectivism may crop out here and there. However, while we have not been able to read every word of the book, we have read enough to feel that the author takes a strong evangelical position on the doctrine and experience of grace. He finds some apparent parallelisms in other religions, but does not think that Christ, Paul and the other apostles borrowed their doctrine from these religions. There is something unique and original in the teaching of the New Testament along this line. The author seems to maintain that the very fact that Jesus Christ came into the world to save sinners, who could in no wise save themselves, connotes that man is saved by grace alone. He says that, according to the teaching of the New Testament, God took the initiative, and did this out of pure divine love and pity. The work is a very scholarly one. The author quotes much Greek, and takes it

for granted that his readers do not need to have it translated. In dealing with the "antecedents of grace," he learnedly discusses the Greek and Jewish vocabulary, grace in the Old Testament (involving Hebrew), in the writings of Philo, in the Hermetica, in the mystery religions, and in the religious philosophy of the time of the New Testament writings. He devotes much attention to Paul's conception of grace; still more to the doctrine after Paul. On the whole, our impression is this: Dr. Moffatt canvasses the real teaching of the New Testament, without raising questions of criticism regarding the genuineness and credibility of the various books, and finds that teaching to be that sinners are saved by grace alone through faith in Jesus Christ. Read this as the author's conclusion (p.392):

> The language of the New Testament literature about grace bears the unbroken accent of men who are speaking out of a knowledge of the living God which they owe to Jesus Christ His Son, their Lord and Saviour.

We would not know how else to interpret such language than to say that it expresses the true doctrine of the New Testament; also that it eliminates the false doctrine of salvation by human merit.

The Messiah: His Redemptive Career. By David L. Cooper, Th.M., Ph.D. Biblical Research Society, 4417 Bernice St., Los Angeles, Calif. 35c.

The chief purpose of the society which issues this book is to give the gospel of Jesus Christ to Israel as rapidly as possible, by showing that He is the Messiah promised in the Old Testament. The books it publishes will have this additional value; they will strengthen the faith of Gentile people, especially Christians, in Christ and the whole Bible. The booklet before us is one of a series which is designed to accomplish this worthy purpose. This booklet gives an exposition of Psalms 45 and 110, and portrays the entire redemptive career of the Messiah as it is set forth in the Old Testament. Dr. Cooper certainly makes a convincing argument. His use of the Hebrew text in many places will make its appeal to Jewish readers; but for the sake of those who do not read Hebrew, the said passages are translated into English. We hope our readers will send to the Biblical Research Society for a list of all Dr. Cooper's books. They will be found to be of much value. It is especially desirable that our Hebrew friends should read them.

The Cure of Depression. By Rev. F. L. Whitesell. Loizeaux Bros., 19 West 21st Street, New York. $1.00.

The author is a well-known evangelist who knows how to win souls for Christ. He is thoroughly loyal to Christ and His Word. His book deals with the present depression in the economic world, involving a good many other factors beside lack of money and labor. True to the Bible, he finds the basic cause of the present depressing situation. The experiences of ancient Israel, as well as those of many other nations, afford him the clue to the present distress. To find the cure of our troubles, he also goes to the Bible. The prophecies of both the Old and the New Testaments point to the sure way out. The author is a little roundabout and slow in getting to the gist of his subject. We cannot help thinking that it may be worth while for the nations of the world to get together in conferences and courts in an effort to keep peace on earth, even though, since there are pagan nations involved, they cannot directly introduce Christ and Christianity into their councils. These efforts may turn out to be all in vain, but, since man is a co-laborer with God, it would seem that wise and forward-looking statesmen should try every means to preserve peace on earth. Such a spirit is surely the spirit of Christ.

Zanahary of South Madagascar. By Andrew Burgess. The Board of Foreign Missions, 425 South 4 St., Minneapolis, Minn. Cloth binding, $1.00; paper binding, 75c.

From every viewpoint this is an interesting and informing book. The style is lively and vivid. Mr. Burgess knows how to tell things in a taking way. He also recites the history of the various peoples of Madagascar. He describes their strange customs and religions, and thus proves himself a good ethnologist. Much attention is given to missionary work among these primitive peoples and tribes. Many of them are saved from their superstitions, sin and misery through the preaching and practice of the gospel of Christ. While in their natural condition they have many interesting ways and beliefs, yet their religion is largely one of fear, and thus surrounds their lives with constant dread. Their idea of God is not that of Christianity, that He is a loving God, but that He is a God who is very hard to please. There are also around them, they think, many malevolent spirits which must be placated in various ways. An interesting fact brought

out is that their religion is not an evolution from lower forms, but the very reverse—a deterioration. Note this:

> Native traditions show that the primitive religion of the Malagasy was of a much purer type of monotheism than we find there today. They believed in one supreme spirit who created the earth and all mankind. All their other beliefs are later than their idea of God and hold a lower place in their religion system.

These people have a legend as to "how the earth was cursed" which seems to bear some trace of the story in Genesis regarding the lapse of nature through the sin of man:

> Among the religious beliefs there is a remarkable narrative about lost glory. Formerly there were no roaring breakers, no howling winds, no disorder in nature. But one of God's sons fell in love with a beautiful woman and awakened his rival's jealousy. He was ambushed and killed in a disgraceful manner. As a punishment, God cursed the earth, and therefore everything is contrary. The breakers complain, the winds howl, and nature mourns over God's son.

People who are interested in history, ethnology, primitive religions and true Christian missionary work will find Mr. Burgess' book satisfying in every way.

The Bible of the Expositor and Evangelist: New Testament, Vols. 19 and 20. By William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio; also L. W. Camp, 1020 Harmon Pl., Minneapolis, Minn. Cloth, $1.15; paper, 60c.

One cannot help wondering at Dr. Riley's versatility and the amount of work he is able to accomplish. Then add to it the superior quality of everything he produces. In many cases the subjects which he discusses required a good deal of technical investigation, but he seems to be able to achieve it. These two beautiful volumes are the latest issues of his series of forty volumes on the Bible. Volume 19 gives an exposition of the Revelation of St. John, taking the reader through the letters to the seven churches. Volume 20 gives an interpretation of the rest of the Apocalypse. It is interesting to follow Dr. Riley in his fresh and practical treatment of this wonderful last book of our Bible.

Additional Literary Notes

Another leaflet, entitled *Buchmanism,* written by R. Wright Hay, comes to us from The Bible League of Great Britain, London. It is still a more vigorous and pointed exposé of this cult, which is also known as "The Modern Oxford Movement." Mr. Hay shows, from abundant documentary proof, that Buchmanism has many modernistic marks. It might be called a kind of liberalistic mysticism. It is unsound in its attitude toward the Bible, the Person of Christ and the atonement he wrought for mankind. Perhaps the very fact that it is so mystical constitutes its most subtle danger.

The April number of *The Evangelical Quarterly* is freighted with good things. It is true to the historic Christian faith. While it is not controversial in the quarrelsome sense of the term, yet its contents are always constructively on the conservative side of religious questions, and ofttimes it definitely exposes the errors of the modernistic movement. Its editors give proportionate attention to American conditions and activities. The above-named issue mentions ten articles that recently appeared in CHRISTIAN FAITH AND LIFE, for which notices we are thankful, because they help to extend the influence of our magazine. Articles in five other American magazines are also noted in the *Quarterly,* among them *Bibliotheca Sacra* and *The Biblical Review.*

Contributions from American theologians are also welcomed and printed in the said magazine. Here are those that appear in the April number: "The Quest of the Historical Jesus," by Dr. William Childs Robinson, Columbia Theological Seminary, S. C.; "Calvinism and Interpretation," by Dr. George Johnson, Lincoln University, Pa.; "Basic Requisites of Our Theological Thinking," by Rev. Gerrit H. Hospers, D.D., East Williamson, N. Y. Besides, there is a valuable book review by Prof. George McCready Price; while three books by American authors receive extended notice in the review department.

The said *Quarterly* belongs to the scholarly and profound class of magazines. It is edited by Drs. John R. Mackay and Donald Maclean, with Drs. G. Ch. Aalders and O. T. Allis as associate editors, and is published by James Clarke & Company, Ltd., 9 Essex Street, London, W. C. 2. Price, ten shillings per annum, post free.

Many people are wondering what "Buchmanism" is. Its exact purpose, principles and errors are pointed out in a small tract, entitled "Comments on First Century Christian Fellowship," published by The Bible League, 45 Doughty Street, Bedford Row, London, W. C. 1. The price is probably a sixpence.